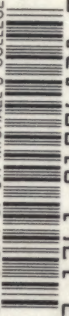


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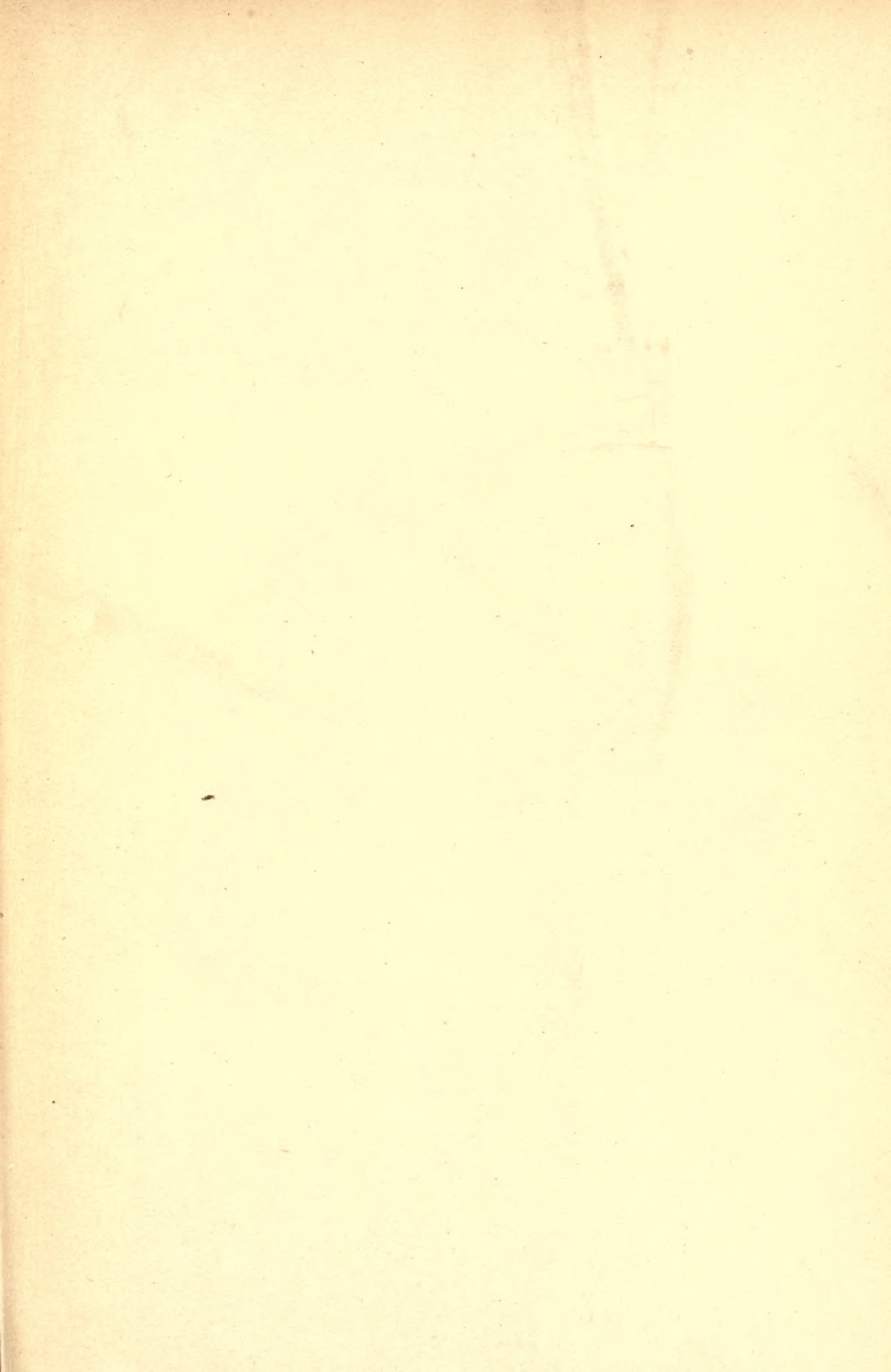
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THE REDEMPTORISTS

at

ANNAPOLIS, MD.







History

of

The Redemptorists

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Annapolis, Md.,

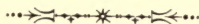
FROM 1853 TO 1903

WITH

A SHORT HISTORICAL SKETCH OF THE PRECEDING ONE HUNDRED AND
FIFTY YEARS OF CATHOLICITY IN THE CAPITAL
OF MARYLAND,

BY

A REDEMPTORIST FATHER.



ILLUSTRATED.



COLLEGE PRESS

ILCHESTER, MD.

1904.

APPROBATION.

The publication of the "History of the Redemptorists at Annapolis" is hereby duly sanctioned by

WILLIAM G. LUECKING,
Sup. Prov. Baltimorensis.

BALTIMORE, MD., August 15, 1904.

MAR 23 1959

DEDICATED

MOST RESPECTFULLY AND AFFECTIONATELY

TO

His Eminence James Cardinal Gibbons,

THE ILLUSTRIOUS ARCHBISHOP

OF

BALTIMORE

BY

THE REDEMPTORIST FATHERS.

TO THE KIND READER:

In April, 1903, was solemnly celebrated the fiftieth anniversary of the Redemptorists' settlement in Annapolis. It was then that they came into possession of the time-honored Mansion belonging to the last surviving Signer of the Declaration of Independence, the venerable Charles Carroll of Carrollton. The history of these fifty years is replete with interest to the general public, but particularly to the Catholics of Annapolis and the friends of the Redemptorist Fathers throughout the country.

Besides the religious and domestic history of the Redemptorist Community at Annapolis and their various missionary labors, the gradual development of Catholicity in the Capital of Maryland is treated in this work. At the end of the work the reader will find, also, short biographical sketches of the deceased Superiors of the Community and of all who closed their earthly career in the sacred precincts of St. Mary's Redemptorist convent.

THE COMPILER.

Introductory.

The Visitor to Annapolis, Md., will be pleased to find in this "Ancient City" many relics of the venerable past, unmolested by that march of progress which everywhere treads under foot and demolishes the monuments of by-gone times.

What, beyond doubt, will appeal most to the visitor is the spacious mansion on the banks of the Spa, where Charles Carroll of Carrollton, the last of the Signers, was born, and where he spent many a year of his long life. It is over fifty years since the Redemptorists made their home in this mansion.

Many of our friends are desirous of learning not only of the Redemptorist labors in Annapolis, but of the apostolic men who preceded them in that city. This would take us back to penal times, in fact, back to the day when Catholics landed on the shores of Maryland, erected the Cross of Christ and the banner of liberty, only to be deprived of the rights of the one and the glory of the other. We shall, then, begin our narrative with the settling of Maryland.

In the time of Queen Elizabeth, there was a man in public office by the name of George Calvert. True to duty, this man rose step by step, until he became one of the Secretaries of State. The infamous Cecil, most cruel persecutor of Catholics, then ruled the destinies of England. In these severe times, which so terribly tried the faith of Catholics, many of whom succumbed under excessive intolerance, George Calvert embraced the Faith and renounced his high office and emoluments. The blood of martyrs is, indeed, the seed of Christians.

James I., the unworthy son of Mary Stuart, had succeeded Queen Elizabeth. Moved by a spirit of generosity, this King accepted the resignation

of George Calvert, but continued him as a member of his privy-council for life and created him Lord Baltimore. Thus the House of the Lords Baltimore began, which, in a century and a half, was to come to an inglorious end.

In England the Protestants, both Anglican and Puritan, were preparing and gathering all their power for the great struggle which, in a few years, was to come to an issue under Cromwell. In America the Puritans had secured the northern States, and the Anglicans had transplanted their Church to the South. The Catholics, likewise, longed for a haven of peace in the New World and, under the leadership of George Calvert, first Lord Baltimore, secured a grant of land in Newfoundland. The climate of this country proved too severe, and Lord Baltimore asked and obtained a grant of land from Charles I., the successor of James I. The new territory lay north of the Potomac, and was named Maryland in honor of the Catholic Queen of Charles, Henrietta Maria. Before the preparations for departure were completed, Lord Baltimore died, and the title and rights descended to his son Caecilius Calvert, second Lord Baltimore, whose brother Leonard was appointed Governor of Maryland. On Lady Day, March 25, 1634, the Catholic Pilgrim Fathers landed on the shores of Maryland, Mass was said, the huge Cross carried in procession and erected, and the banner of liberty was flung to the breeze, welcoming all the oppressed irrespective of creed or nationality. This policy of liberty to all proved the occasion of ruin to Catholic Maryland. If, however, the Cross was eventually hewn down, it was to rise more gloriously at a later day. If the banner of liberty was desecrated, it was to wave all the more freely in years to come.

Governor Leonard took up his abode at St. Mary's. Most of the Pilgrims scattered far inland along some river, built their mansions and tilled the thousands of acres allotted to them. Now and then, they would journey to St. Mary's, to frame new laws for the commonwealth, attend the

hustings, and then return home. They led a patriarchal life in this new Arcadia. The apostolic Father White, aided by many a noble-hearted Jesuit, attended to the spiritual wants of their countrymen, and established missions among the Patuxents and kindred tribes. So amicable was the feeling between the red skins and the pale faces that many an old family of Maryland traces its descent from intermarriage between Whites and Indians. The brother Bishops Fenwick of Boston and Cincinnati, for instance, were descended from the Pilgrim Cuthbert Fenwick, who had married a daughter of one of the chiefs.

The Protestants, who had settled in Maryland from the very beginning, were on good terms with their Catholic countrymen, a proof that when unmolested by demagogues, who seek their own end, Catholics and Protestants left to themselves easily settle their differences and live in harmony. Nor were any class privileged at the expense of another. Upon the death of Governor Leonard Calvert, Thomas Greene, a Catholic, who had been selected by Leonard Calvert, became Governor. Caecilius Calvert, the second Lord Baltimore, residing in England, appointed William Stone, a Protestant, as Governor in the place of Thomas Greene nor was he less faithful to his duty as will be seen in the sequel.

In 1648, a body of Puritans from the North set out for the South, to convert the "ungodly Virginians." Virginia was settled by people of royalist and Anglican stock. Governor Berkely, who then held sway with a high hand south of the Potomac, promptly ordered the Puritans to leave "Virginia soil." The Puritans sought and found an asylum in Maryland. It was, however, with some distrust that the Marylanders saw this Puritan band enter, wherefore they in assembly that year passed the Toleration Act, to secure themselves against their new friends. Governor Stone assigned to them the land lying between the Severn and the Magothy Rivers. Here they started the settlement of Greenbury Point. The southern shores of the Severn offered a better site for a town at the junction of the

Spa, to which land the Puritans helped themselves generously. To avoid trouble, the land was granted to them. But trouble was not to be avoided. The puritan Star was rising in England. Charles I. was beheaded by Cromwell in the year that the Puritan exiles were welcomed to Maryland. Relying on the arm of Cromwell, the Puritans raised the standard of revolt in Annapolis. Governor Stone set out with his loyal cavaliers, and the opposing factions met at Fort-Horn, now Eastport. In England, the cavaliers of Charles were no match for the fanatic Puritan and, likewise, in Maryland Governor Stone and his men, after a short but sharp struggle, were completely defeated.

Strange to say, Cromwell, who stabled his horse in the desecrated Catholic Cathedrals, and so cruelly ill-treated the Catholics of Ireland, discountenanced the Puritan faction in Maryland. The second Lord Baltimore appointed Josias Fendall, Governor of Maryland. Governor Stone was honorably retired from the governorship and, in token of gratitude for fidelity to duty, he was rewarded with as much land as he could ride around in a day in whatever direction he chose to take. The spirit of insubordination now manifested itself in the new Governor who, together with a certain desperado named Coode, rose in rebellion against Lord Baltimore. He was striving to set up an independent government, he himself to be sole ruler. What Fendall failed to do, Coode, after dogged persistence, succeeded in accomplishing with the approval of King William and Queen Mary.

Before we record the fall of the Catholic power in Maryland, we must turn to the pages of English history to note the political disturbances abroad, which shattered the fabric of the Maryland colony. Caecilus Calvert died A. D. 1675, and was succeeded by Charles Calvert III., Lord Baltimore.

Cromwell had passed away, and Charles II., who had reigned twenty-four years died reconciled to the ancient Faith. His brother James II.

succeeded to the throne. James, having become a convert late in life, his children remained Protestants, as they had been reared. Mary the eldest, was the wife of William of Orange; her sister Anne had wedded the Prince of Denmark. Since Henry VII. the English throne was now for the first time occupied by a Catholic king. A spirit of discontent and disloyalty soon manifested itself. Shakespeare's tragedy of King Lear, betrayed by his own daughters, was reenacted in English history. King William of Orange took advantage of the rising insubordination, and landed with an army on English soil. King James, stung to the quick by the abandonment of his own children Mary and Anne, fled without striking a blow. Thus King William, a most bitter and bigoted prince, mounted the English throne in 1689. The Catholics of England, who had hoped for relief from intolerance, saw their hopes shattered. Ireland became once more the Isle of Martyrs. But most bitterly was the blow felt in far away Maryland where King William with a stroke of his pen annihilated the fond hopes of a new and sturdy race. Lord Baltimore was deprived of proprietary rights, while Catholics were disfranchised and subjected to a most galling yoke of penal laws. The Puritans in Maryland, as in England, were treated as Dissenters. The Anglican factions now rose in power, and took possession of the government; the Anglican Church was established, Church and State were united. The State Circle and St. Anne's Circle in Annapolis remain to this day monuments of the new order of things established by those most intolerant of English rulers, King William and Queen Mary. Thus was Charles Calvert, third Lord Baltimore, deprived for conscience sake of his hereditary rights. What still more crushed his spirit was to see his unworthy son Benedict apostatize. Upon the death of the third Lord Baltimore, Benedict, fourth Lord Baltimore, received in reward of his apostasy the ancestral Proprietary rights; but the unfortunate traitor to his Faith, did not live to enjoy the fruits of his treason to his God. The first Lord Baltimore returned to Mother Church and resigned

his worldly rights. He was notwithstanding, rewarded with new power. The fourth Lord Baltimore renounced allegiance to his Church for the sake of worldly rights and power, and lost both. He was succeeded by his son Charles, fifth Lord Baltimore, whose son and successor Frederick, sixth Lord Baltimore, was a libertine and gambler all his days, squandering his patrimony and living a disgrace to Maryland. He died without lawful successor. The House of the Lords Baltimore ended woefully. His natural son Harford inherited the title and Proprietary rights which he retained until 1776, when Maryland, where the spirit of 1634 was quelled but not quenched, entered into line as one of the thirteen colonies, and sent her gallant sons to the front.

To sum up: Maryland was settled in 1634. Fifteen years later, the Puritans founded Annapolis. During forty years, a struggle for supremacy was maintained between St. Mary's and Annapolis. At last, in 1689, the Catholics were disfranchised, and the Protestant religion established by law. This state of affairs continued until the dawn of the American Revolution, when Maryland secured civil and religious liberty.

H. B.

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The foregoing Introductory is beautifully supplemented by the following article which is taken from the New York Freeman's Journal of September 17, 1904.

Charles Carroll of Carrollton.

Born, September 20, 1737. Died, November 14, 1832.

From time to time there arises in our life some event of national interest that diverts our thoughts from the present to the scenes and people of former days. We have a striking instance of this in the recent Baltimore fire. Among the many buildings that perished in the devastating flames of that great conflagration was one in particular that awakened the memories of a man, long since gone to his reward, to whom in colonial times it served as a city residence.

To all lovers of history, especially Catholics, the recollection of this noble Christian and patriot should arouse great enthusiasm; for, though not distinguished for any naval or military deeds, he was nevertheless a most loyal citizen and champion in the achievement of American Liberty. By putting his signature to that immortal document in which the right of life, liberty and the pursuit of happiness is authorised for the people of this country, he risked more than all his fifty-four colleagues combined. We refer to the illustrious Charles Carroll of Carrollton, the Last of the Signers.

Before, during and after the struggle for freedom, Charles Carroll's services were greatly in demand. Never was he found wanting in anything wherein he could assist his fellow-citizen or the republic. By his patriotism and loftiness of character he won the respect and admiration of the leaders of that immortal strife. George Washington, Benjamin Franklin, Thomas Jefferson and the other Revolutionary celebrities were his most ardent admirers. Between him and the father of our country there was the strongest link of friendship; and not unfrequently the latter visited Charles Carroll's home, the hospitality of which was proverbially known.

However, with all his public duties and non-Catholic acquaintances, Charles Carroll never for a moment forgot the practice of his holy religion. The spirit of Catholicism permeated his whole being; and, though a leader in civil affairs, he was ever prominent in religious matters. When the laws of Maryland forbade Catholics to have a public place of worship or a church, he overcame the difficulty by providing those of his Faith with a chapel attached to his famous Manor.

It was mainly through the efforts of him and his cousin, Father Carroll, that the address of congratulation on behalf of the Catholics of the new republic was read to Washington while preparing to be inaugurated. In response to it our first President uttered those sublime words which show that Catholics as a rule are the truest citizens and that their Faith is not antagonistic to any honest form of government. He said: "As mankind becomes more liberal they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of your government, or the important assistance which they received from a nation in which the Roman Catholic Faith is professed."

Unhappily all the people of those days were not as liberal minded to Catholics as Washington. Hence it was to protect them from the trials and persecutions of former times that Charles Carroll and a few other leading Catholic patriots, Rev. John Carroll, George Meade, Thomas Fitzsimmons and Dominick Lynch drew up a memorial to Congress representing the necessity of adopting some constitutional provision for the protection and maintenance of civil and religious freedom, the purchase of which has cost so much blood and treasure among all classes of citizens. Through the influence of General Washington this memorial was favorably

received, and resulted in the enactment of that article of amendment to the Constitution which declares, "Congress shall make no law respecting an establishment of religion or prohibiting the full exercise thereof." The importance of this constitutional decree, due chiefly to the far-reaching wisdom of the illustrious Charles Carroll and his patriotic colleagues, cannot be over estimated.

Born of good Catholic parents at Annapolis, Md., Sept. 20, 1737, this grand patriot in his earliest years imbibed that spirit of faithfulness to his religion and the land of his birth, which ever afterward characterized his honored life. He was the grandson of Charles Carroll of King's County, the former of whom immigrated to Maryland about the year 1686, and located at Carrollton. The elder of the Carroll's was always found in the foremost ranks of those who espoused the cause of liberal principles, and taught their sons to go and do likewise. Nor did the seed sown by them fall on a barren soil. Imitating the examples and obeying the precepts of his patriotic sire, young Charles proved himself worthy of the high source whence he sprang.

At the date of the future signer's birth the Catholics in the colonies were severely oppressed by those odious enactments known as penal laws. They were even forbidden to have schools. The good and pious Jesuits, true to their rule — the education of youths—succeeded without attracting the attention of the authorities, in opening a grammar school at Bohemia, on the eastern shore of Maryland. Here Charles Carroll received the first rudiments of knowledge. His embryo talents shone so conspicuously that his father determined on giving them an opportunity to bud, blossom and expand among the literary bowers and under the master's hand in Europe.

When about eleven years of age he was sent, in company with his first cousin, John Carroll, afterward the first Archbishop of the United States, to the Jesuits at St. Omers, France, where he pursued the study of the

classics six years. Thence he went to the Jesuit College at Rheims, where he spent a year, subsequently studied at the College of Louis le Grand for two years. His unremitting application to his studies and urbanity of manners obtained for him a finished education and the esteem of his teachers and classmates. At the age of twenty he entered upon the study of law, in which he ripened into manhood, and returned to his native State in 1764 with a rich and enduring fund of useful knowledge, prepared to act well his part through future life.

The subject of American oppression by the British Ministry was freely discussed in Europe during his stay and had prepared his mind for the exciting crisis that awaited the colonies. In Charles Carroll the friends of freedom and equal rights found an unflinching and able advocate, the enemies of liberty an uncompromising but manly opposer. "He possessed," says the historian, "a clear head, a good heart and a discriminating mind. In action he was cool and deliberate, firm and decisive. As a lawyer he was learned, lucid and logical; as a statesman, bold, discreet and industrious; as a patriot, pure, disinterested and zealous; as a Christian, devoted, exemplary and consistent, and as a gentleman, urbane, accomplished and courteous. His talents for writing were also of a high order."

At the time of his return from Europe not only were the Catholics of Maryland under the ban of disfranchisement, but all persons of every faith were taxed to support the established church—the Church of England—and this in a province which, to use the words of the Protestant historian in describing the landing of Lord Baltimore and his Catholic colony in Maryland: "Here for the first time religious liberty found a home in the wide world. And there, too, Protestants were sheltered from Protestant intolerance."—It may be here mentioned that, owing to the element which has undertaken the writing of history, this beautiful tribute to Maryland's Catholic founder has been effaced from the impartial and fair book of Mr. Bancroft.

The discussion as to the right of taxation for the support of "religion" soon extended from the Legislature to the public press. In 1772 Charles Carroll, over the signature "The First Citizen," in a series of articles in the Maryland Gazette attacked the validity of the law imposing the tax. The "church" was defended by a Mr. Delany, the leader of the colonial bar, whose authority on colonial law was so generally acknowledged that his opinions were quoted as authority. In this discussion the foremost of the Irish signers of the Declaration acquitted himself with such ability that he received the thanks of public meetings all over the province. The articles in question produced such an impression that the Governor of Maryland issued a proclamation, in which he said that the law would remain.

"So fully were the people convinced by the essays of Mr. Carroll," says the historian Judson, "that they were clearly right, that they hung the proclamation upon a gallows and bid defiance to the minions of despotism." Before it was known who was the writer the citizens of Annapolis, irrespective of religion, instructed their representatives in the Legislature to record a vote of thanks to the author, and when they subsequently ascertained that Charles Carroll of Carrollton was the champion who had bearded the British lion they repaired in a body to his house and made the welkin ring with heartfelt thanks and plaudits of praise.

From that time forward he became a prominent leader of the liberal party, an espouser of American rights and a stern opposer of Parliamentary wrongs. His benign influence radiated its genial rays upon the hearts and confirmed the wavering minds of many in the glorious cause of liberty. He went for his country, and his whole country. He portrayed in bold and glowing colors the oppressions of the King, the corruptions and designs of his Ministers and the humiliating consequences of tame submission to the arbitrary demands. He was among the first to kindle the flame of patriotic resistance and light the torch of independence. He was among the first to sanction the Declaration of Rights, and the last of

the noble band of patriots who signed the sacred and immortal document that bid it a long, a final farewell.

In October, 1774, a ship arrived at Annapolis with a cargo of tea. This was the first arrival of the proscribed article at that port. As soon as the fact was known the citizens were summoned to a general meeting, at which it was resolved that the tea should not be landed. To allay the feelings of the people, the agent of the ship, acting on the advice of Charles Carroll, ran his vessel ashore and burned its contents. "The tea party at Boston," says McMahon, "has acquired renown as an act of unexampled daring at that day in the defense of American liberties; but the tea burning of Annapolis, which occurred in the ensuing fall, surpasses it in apparent deliberation and utter carelessness of concealment attending the bold measures which led to its accomplishment."

In December, 1774, Charles Carroll was appointed one of the Committee of Correspondence for the province, as one of the initial steps of the revolution in Maryland, and the following year was elected one of the Council of Safety. In July, 1776, he was elected to the convention of Maryland, and on August 22 following took his seat in the Continental Congress and affixed his name to the chart of liberty. His talents and zeal were highly appreciated by the members of that august body.

He had previously endeared himself to them by a mission to Canada, in conjunction with Bishop Carroll, Benjamin Franklin and Samuel Chase. The object of this mission was to persuade the people of Canada to unite with the colonies to burst the chains of slavery and throw off the yoke of bondage that had been forced upon them by the king of tyrants, the Parliament of England. Unhappily, the defeat and death of that brave Irish-American patriot, General Richard Montgomery, and the dark prospects of future success caused the Canadians to refuse.

On his return from this mission the sterling patriot found, to his great surprise, that the delegates from Maryland then in Congress had been in-

structed to vote against the Declaration of Independence. He immediately repaired to the convention and, by his eloquence and cogent reasoning, convinced the members of their error, who immediately rescinded the former and unanimously directed its representatives in Congress to unite in declaring "the colonies free and independent States."

On the memorable day, August 2, 1776, when the roll was called for the signing of the Declaration of Independence, slowly and solemnly the delegates walked up the aisle to affix their signatures to that imperishable document. Charles Carroll was asked by John Hancock would he sign. "Most willingly," said he, and went with the rest to stake by that act larger personal interests than any man present, for he was, not even excepting Boston's merchant prince, Hancock, the richest of all the delegates. As he took up his pen to sign a bystander remarked, in words to which all at least mentally assented, "There go a few cool millions." But some one having suggested that there were so many Charles Carrolls the British legislators would have some difficulty in securing the right one, Mr. Carroll immediately dashed off the expressive words which have ever since been appended to his name, whether written or spoken, words which ever distinguished him by the generous import they convey, "of Carrollton."

Although an active and efficient member of Congress, Charles Carroll occasionally returned to Maryland and aided in the formation of its constitution and laws. In November, 1776, he was made a member of the Board of War, and in December was chosen a member of the first Senate of Maryland, and the following year was again sent to Congress, serving on the committee that visited Washington and the patriots during their memorable winter at Valley Forge. In 1778 he was elected the first Senator from Maryland under the present Constitution of the United States. He continued to represent Maryland in the Senate till 1801, when he retired from the great theatre of public action, where he had acted a conspi-

cuous and glorious part, that stamped his name with unfading glory, his memory with lasting gratitude and enduring fame.

For thirty years Charles Carroll enjoyed the cheering comforts of private life and survived to hear the funeral knell of all the other signers. He enjoyed the rich reward of seeing the fruits of his labor, in conjunction with his compatriots of the Revolution, prospering under the direction of an all-wise Providence and a free and independent people. He beheld, with increased delight, the onward march of his favorite country, to which he had contributed largely in giving it a name and character among the nations of the earth, at once admired and respected.

In October 1829, the several bishops who had been attending the First Council of Baltimore, before leaving for their diocese, proceeded to Carrollton Manor to pay their respects to the aged patriot. "The aged patriot," says one of the bishops, "though in his ninety-second year, appeared to enjoy perfect health and to be full of life. We conversed with him and had full opportunity of witnessing the surprising retentiveness of his memory and how perfectly he retained his mental powers."

In our sketch of this distinguished patriot, it will prove interesting to give an account of the progress of Catholicity and the aid which Charles Carroll of Carrollton rendered to the faith which was always honored and upheld by him. "Catholicity," says Shea, "had prospered in the United States for more than fifty years under the protection of the more liberal principles embodied in the Declaration of Independence and the gradual removal of penal or disabling laws. The freedom which Catholics had enjoyed had never been abused; they had borne their part with their fellow-citizens in developing the resources of the country, increasing its wealth and prosperity; they had marched shoulder to shoulder with the bravest. They had erected churches, colleges, academies and schools for the religious, moral and intellectual training of their numbers; they were

caring for the orphans. There was nothing in their record to afford a basis for any revival of the ancient spirit of persecution and oppression."

Yet there was a steadily increasing current of thought hostile to them throughout the country, nurtured mainly by publications published in England. Many of these foreign articles were reprinted and widely circulated through the States. To offset these unscrupulous and constant misrepresentations and calumnies, the Catholics found it necessary to establish Catholic journals. The earliest of these was the *United States Catholic Miscellany*, the *Jesuit*, and the *Truth Teller*. This spirit of bigotry, utterly at variance with the real genius of our American institutions, contrasts sharply with Catholic thought, as expressed by Charles Carroll in a letter to George Washington Curtis, the adopted son of the "Father of Our Country."

In a letter dated February 20, 1829, we read: "When I signed the Declaration of Independence I had in view not only our independence of England, but the toleration of all sects professing the Christian religion and communicating to them all equal rights. Happily, this wise and salutary measure has taken place for eradicating religious feuds and persecution, and become a useful lesson to all governments. Reflecting as you must on the disabilities, I must truly say on the proscription, of the Catholics in Maryland, you will not be surprised that I had much at heart this grand design founded on mutual charity, the basis of our holy religion."

Much more could be said about the grand character of Charles Carroll and the great work which he did both for Church and State. However, what has already been said proves sufficiently that he was one of the noblest Americans of them all. Justly does his memory deserve the honor which a little over a year ago it received when his likeness in marble was placed side by side with the images of our other patriots and heroes in Statuary Hall at the Capitol.

From July 4, 1826, the day on which Thomas Jefferson and John Adams expired, until Nov. 14, 1832, Charles Carroll alone of that fearless band of the Declaration Signers remained as if, as some one has already said, he was worthy to be the recipient of their glory. On the latter date, well fortified with the sacraments of his holy religion and with a crucifix in his dying clasp, he too, like the rest of those who had placed their names to the Declaration of Independence, went forth to meet his Maker. Yes, the Last of the Signers was dead, but how gloriously could Nature have stood up over his lifeless body, and said to all the world,—this was a man.

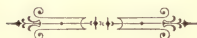
Daniel Webster, in a speech delivered in commemoration of the lives and services of John Adams and Thomas Jefferson, in Faneuil Hall, Boston, on August 2, 1826, paid the following tribute to Charles Carroll:

“Of the illustrious signers of the Declaration of Independence there now remains only Charles Carroll. He seems an aged oak, standing alone on the plain, which time has spared a little longer after all its contemporaries have been leveled with the dust. Venerable object! we delight to gather round its trunk while yet it stands, and to dwell beneath its shadow. Sole survivor of an assembly of as great men as the world has witnessed, in a transaction one of the most important that history records, what thoughts, what interesting reflections, must fill his elevated and devout soul! If he dwell on the past, how touching its recollections; if he survey the present, how happy, how joyous, how full of the fruition of that hope which his ardent patriotism indulged; if he glance at the future, how does the prospect of his country's advancement almost bewilder his conception! Fortunate, distinguished patriot! Interesting relic of the past! Let him know that, while we honor the dead, we do not forget the living; and that there is not a heart here which does not fervently pray that Heaven may keep him yet back from the society of his companions.”

Fifty Years

of the

Redemptorists at Annapolis, Md.



CHAPTER I.

Two Centuries of Catholicity in Annapolis. Review of the Carroll Family.

On the 15th of April, 1903, the Redemptorist Fathers celebrated the fiftieth anniversary of their arrival in Annapolis. The event is one of no little historic interest to the Catholics of Maryland for, besides the opportunity it offers to review the apostolic labors of those zealous priests for the past fifty years in the Capital city, it calls to mind the heroic Jesuit Fathers who, for one hundred and fifty years previously, ministered to the spiritual needs of the little flock in and around Annapolis.

The ancient homestead of the Carrolls, moreover, is now the home of the Redemptorists. For over a century, the Catholics of the surrounding country assembled there for divine worship. These two facts deserve prominence in a narrative

called forth by the Jubilee. We shall, therefore, briefly sketch the history of the Carroll family. Next will follow an account of the Catholic congregation in Annapolis and, lastly, a review of the past fifty years.

Charles Carroll.

Charles Carroll, the first of the name to emigrate, was born in Ireland in 1660, and he came to Maryland in 1688. He held the office of agent to Charles Calvert, third Lord Baltimore, and later, upon the death of Henry Darnall, he was appointed Attorney-General. During the year of Carroll's arrival, William of Orange took possession of the English throne, and the Catholics who had looked forward to a period of tolerance under James II., were sadly disappointed.

Hark! 'tis the pealing of the joyous bells,
A-ringing in the GOLDEN JUBILEE,
Old times and rhymes are coming back to me
Like shoreward rolling waves and breaking swells.
I see the pilgrim's land, and walk the dells
Of old St. Mary's. Lo! the great Rood tree
Erected, and the chapel on the lea,
And oak-halls where the Maryland pilgrim dwells!
O happy Maryland, of all the shore
Thou only haven by the storm-tossed sea.
To thee they flock and gather more and more;
Thou art the Mother-State of Liberty.
Thy hills bloom like an Eden, but alas,
The treach'rous serpent coiled lay in thy grass.

Upon the Severn, where Annapolis
Now slumbers midst the coves, the Puritan,
Exiled from old Virginia came, and won
A home where dwelt calm rest and sylvan bliss.
Alas! that Freedom greeted with a kiss,
Should find herself by treachery undone!
Or that the hallowed shores o'er which the sun

Of Liberty first smiled—should peace dismiss.
Yet Freedom's champion pleads her cause in vain;
 Vain too, the presence of the Holy Rood.
Conspiracy to-day would friendship feign—
 To-morrow, friendship's sacred claims illude.—
The soil of Mary's Land had ceased to be
The chosen home of exiled Liberty.

Persecution once more rendered the position of Catholics in England unbearable, and the political atmosphere naturally affected the situation of the colonies. The turbulent element of Protestantism in Maryland, taking advantage of the new order of things at home, revolted against the Proprietary and, with the connivance of William of Orange, deprived Lord Baltimore of the government, disfranchised the Catholics, and began a period of hostility, which lasted till the War of Independence.

Nicholson, the Royal Governor at the time, transferred the Capital from St. Mary's to Annapolis. But though Lord Baltimore was deprived of his rights as Governor, he retained his personal claims to the land. Charles Carroll, his agent, therefore, took up his abode in Annapolis. In 1700 he purchased two lots and a brick house on Duke of Gloucester street, between the present church and the school. Gradually he bought all the lots down to the Spa, and along Shipwright street, and here he and his descendants made their home for a century and a quarter.

The efforts of the Catholic James III., the Pretender, in 1715, to make good his claims to the crown of England, brought on a revival of the persecution of the Catholics in England and her colonies. Maryland, likewise, was affected by the troubles of the time. All Catholics holding office, among them Charles Carroll, were deposed. Seeing his fellow-Catholics the victims of persecution in the colony which they had founded as a haven for the oppressed, he resolved, like the First

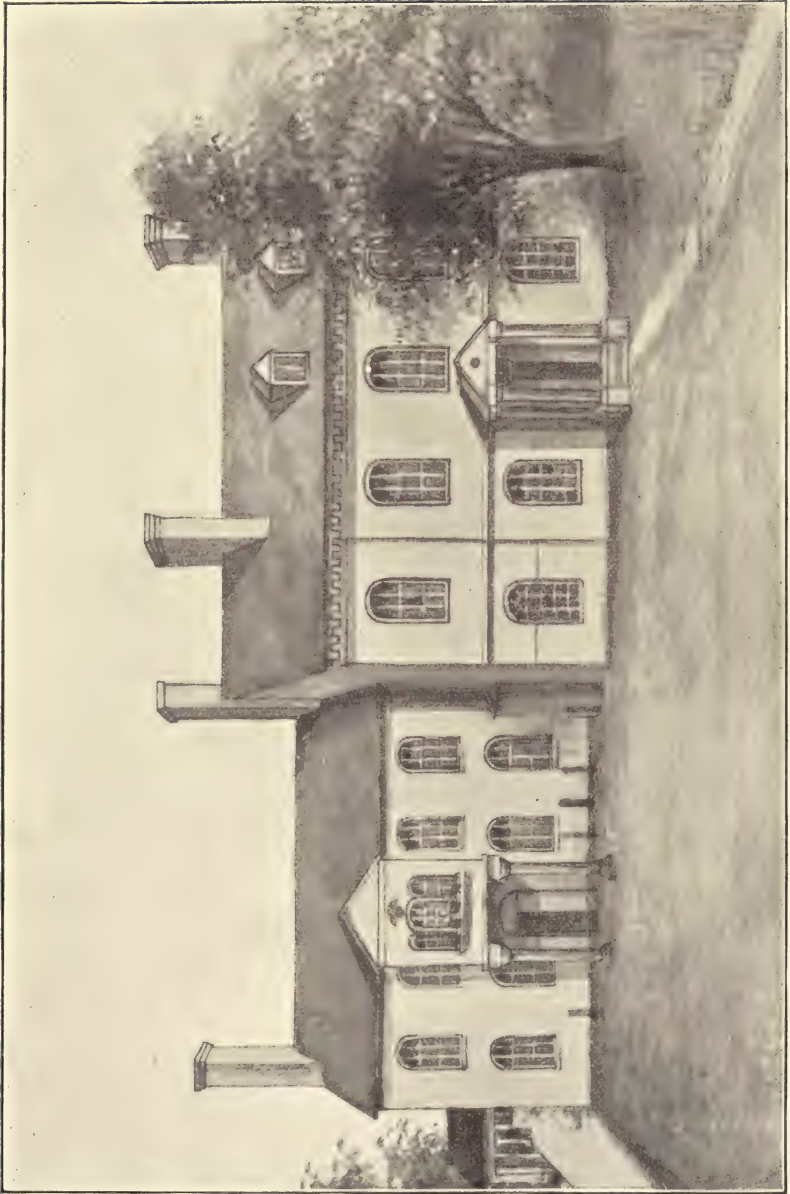
Lord Baltimore, to establish a new colony where English Catholics might, unmolested, practise their Faith.

At the head of the leading Catholic colonists, he set out for France, and petitioned the king for a tract of land on the Arkansas river. The French Minister, startled by the vast extent of land requested, at first hesitated, and then refused to make the grant. Meanwhile, the merchants of England, fearing an exodus from Maryland, urged the government to relent in the enforcement of the penal laws against Catholics.

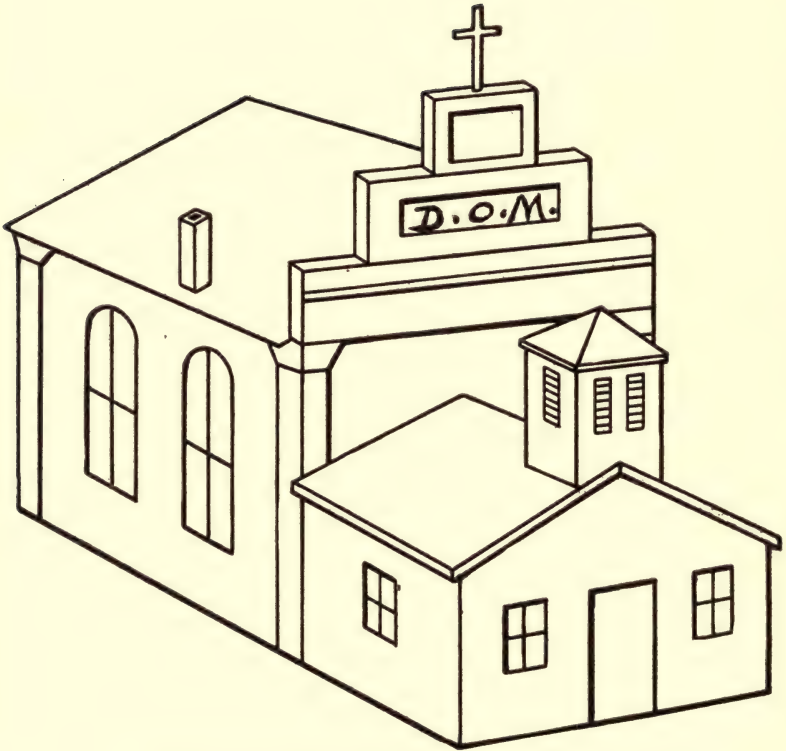
Charles Carroll, having failed to secure land from the French king, returned to Annapolis, where he died in 1720. He had ten children, four of whom, Charles Carroll, of Annapolis; Daniel Carroll, of Duddington; Eleanor, and Mary, survived him. At the time of his father's death, Charles Carroll, of Annapolis, was pursuing his studies in France. Abandoning his intention of studying law, he returned to Annapolis on the death of his father and took charge of the vast estate—some 60,000 acres, which fell to his inheritance. This was the beginning of that immense fortune which made his son, Charles Carroll, of Carrollton, the richest man in the colonies at the time of the War of Independence.

Catholics in Maryland.

For years the Catholics in Maryland were left comparatively unmolested. True, they were disfranchised and prevented from holding any office, but with this the party in power was satisfied. Things, however, took a turn for the worse toward the middle of the eighteenth century. The war at this time between England and France had its counterpart in that between the English and French colonists in America, known as the French and Indian war. The French being Catholics, the Catholics of Maryland were made to suffer on that account. Bitter feeling ran high.



Carroll Mansion in 1853.



Old Church with Father Rumpler's Addition.

During the war there arrived at Annapolis six ships crowded with exiled Acadians, who were distributed in various parts of the colony. Catholics were forbidden to harbor them. Charles Carroll, of Annapolis, offered shelter to two families, but was refused. A writer of the time says that many of them were left to perish in the swamp from hunger and exposure. When the war was over, the colonies were expected to defray the expenses entailed. In Maryland, a law was passed increasing the taxes and obliging Catholics to pay double the amount imposed on others. The aim of this law was, to impoverish Catholics and lessen their influence, as many of them were very wealthy and of the best families of England. The tax question, however, soon began to affect all the colonists.

Charles Carroll of Carrollton.

The dawn of Independence was at hand. The heroes of 1776 began to take a position of prominence throughout the country, and among the foremost was the son of Charles Carroll, of Annapolis, the great patriot and statesman, Charles Carroll, of Carrollton. He was born in the Carroll House at Annapolis, September 19, 1737. He styled himself Carroll of Carrollton, to be distinguished from his father, likewise Charles Carroll.

When only ten years old, he was sent abroad for his education. Returning to Maryland at the age of twenty-eight, he found the colonies in a fever of excitement over the tax question. Governor Eden, of Maryland, forced on the issue by settling the fees of public officials with total disregard of the Assembly. His despotic action was loudly criticized, and Daniel Dulaney undertook, over the signature of Antillon, to defend the Royal Governor.

Charles Carroll of Carrollton, signing himself "First Citizen," maintained the rights of the citizens in their complaint against the Governor, and after a short, but decisive, controversy, the

public at the following election declared unanimously against the latter. Thus was the way prepared for Maryland to fall in line with the other colonies for total independence. Carroll now entered upon his public career. In his ninety-first year he declared: "To secure civil, as well as religious liberty, I entered zealously into the Revolution." After the war, he continued in the United States Senate and in the State Legislature.

Then came from Erin's shore a noble son,
Of Carroll's royal line, to Maryland.
His spacious halls he built on Severn's strand;
There soon the fealty of the bravest won.
A true king born was he. More royal none!
His heart faith's altar—yet shorn was his hand
Of power to aid the Catholics withstand
Bold error's course,—or nobly were it done.
Yet was his son's one son, destined to be,—
Carroll of Carrollton,—their spear and shield—
When shrieked the eagle for full liberty,
And red blood bloomed like roses on the field.
Blest be the Carroll name from age to age—
The patriot, the statesman, and the sage!

At the age of sixty-three he withdrew from public life. About twenty years later, he left Annapolis and took up his abode in Baltimore, in the old building, corner of Front and Lombard streets where, at the ripe age of ninety-five, he died, leaving his countrymen the example of a model Christian and patriot. Early in life he had married Mary Darnall. His children were Elizabeth, Mary, Louisa, Rachel, Charles, and Catherine. Mary Carroll married Richard Caton, after whom Catonsville is named. Richard and Mary Caton had four children, Mary Anne, Marchionesse of Wellesley; Elizabeth, Lady Stafford; Louisa Catharine, Duchess of Leeds; and Emily.

Charles Carroll of Carrollton bequeathed his Annapolis house and estate to his daughter Mary, who, in turn, bequeathed the property to her four daughters. Emily married John

McTavish, British Consul to Baltimore. Her generosity to the Catholic cause in Maryland is, perhaps, without equal. The Sisters of Mercy on Poppleton street, Baltimore, were established through her bounty. The House of the Good Shepherd on Mount street owes its foundation to her. St. Joseph's School of Industry for girls, and St. Mary's Industrial School for boys, besides many other institutions in and about Baltimore, received from her munificent donations.

The Carroll Property at Annapolis

In 1852, Mrs. McTavish, in union with her three sisters, donated the Carroll house and grounds at Annapolis to the Redemptorist Order for religious purposes, as will be explained below. The house still stands a venerable monument of by-gone times. Like all manors in old Maryland, it is spacious, but unpretentious. It was built in sections—one part, it is believed, was on the grounds at the time of the Carroll purchase. The entire structure, as it now stands, is supposed by some to have been built before 1740. In this house the Carrolls dwelt for over a century. The summer months, however, as may be seen from their numerous letters, were spent at Doughoregan Manor near Ellicott City.

When the Redemptorist Fathers took possession of this property, there was still standing a large frame house, connected with the present building. To the east ran a porch, as may be seen from the picture on the opposite page. The ancient structure was taken down some years ago, being in a decayed condition.

Charles Carroll of Carrollton's grandmother, mother, and wife died in this house at Annapolis, as did, also, most of the family during the century of its occupation. From the east porch, his father fell and was taken up dead. This happened in 1782. He was leaning over the balcony, watching a ship

sail up the Spa, when he fell. The last of the Carrolls to die in the old Annapolis Manor (April 3, 1825), was Charles Carroll of Homewood, son of Charles Carroll of Carrollton. He lies buried in the Carroll cemetery near Annapolis. This cemetery on South River road, is still shown; but most of the tombstones disappeared in the course of the past two centuries. That of Charles Carroll of Homewood is, however, still there.

George Washington, on his visit to Annapolis, dined at the Carroll House. In his diary, under date of September 27, 1771, is the following entry: "Dined at Mr. Carroll's, and went to the ball." Tradition points to an old English walnut-tree on the Carroll grounds as the Washington tree. Rochambeau, after the war, also visited Charles Carroll. The Assembly of Maryland gathered here to thank Charles Carroll of Carrollton for his famous defence of the people's rights, and it was here that the Annapolitans celebrated the Declaration of Independence with bonfires and merrymaking. Thus numerous patriotic memories cluster about the old Carroll Mansion.

The great kitchen hearth still breathes of Carroll's hospitality to the heroes of those stirring times. His office is still in its old condition. The spacious hearths throughout the house remind one of the time when the Carrolls gathered by their cheerful fireside, and discussed the events of the day. The marble slabs around the hearth in the sitting-room are actually worn away. The old homemade hinges still bear the dents of the blacksmith's hammer, and on some of the locks are seen the British coat-of-arms. Spacious, solid, defying the assaults of time and storm, the old manor bids fair to last still many years.



The first Pastoral Residence-built by Charles Carroll of Carrollton.



The Famous Walnut-Tree.



Garden Scene.



Boxwood near Famous Walnut-Tree.

The Carroll House, the Centre of Catholicity in Annapolis.

In the highest story of the Carroll House was found the chapel, for in Queen Anne's reign, a law was passed allowing Catholics to hold divine service in private chapels. The old Carroll chapel measured 40x18 feet. In it the Carrolls and a few Catholics of the vicinity attended Holy Mass for over a century.

Here Mass was said and the Blessed Sacrament reserved; marriages were blessed and children baptized. The old altar-piece, a Crucifixion, and the tabernacle are still preserved. They were taken from the chapel on Gloucester street, and probably transferred thither from the old manor chapel. A small gold chalice, also, is treasured as a relic of those times. During all that period, the Catholics of Annapolis were attended by the Jesuits from White Marsh, fourteen miles distant.

Although there was a reward of £100 offered to anyone who should "apprehend and take a Popish Bishop, Priest, or Jesuit, and prosecute him until convicted of saying Mass," the faithful and zealous Jesuits continued regularly to minister to the persecuted Catholics. At various periods, one of them dwelt at the Carroll House. They contented themselves with visiting the flock at intervals. Beyond West River, twenty miles from Annapolis, the ancient vault is shown, where the Darnalls attended Holy Mass.

The Ministration of the Jesuit Fathers.

In 1724 Rev. J. Bennet, S. J., lived with the Carrolls at Annapolis. In 1733-'34, there is mention made of Revs. James Whitonall and James Whitegreave attending in Anne Arundel county. Father Whitonall returned to England and was ap-

pointed chaplain at Lullworth, where Bishop Carroll, of Baltimore, was consecrated. He died in London on May 27th, 1745. Rev. George Thorold, who served on the Maryland mission for forty years, attended Annapolis in 1742.

Fathers John Lewis, John Ashton, Germanus Bitorzey, Charles Van Quickenborne, Edward McCarthy, Jerome Mudd, Virgil Barber, Robert Woodley, Miles Gibbon, Matthew Sanders, and Roger Dietz are mentioned as visiting Annapolis between 1750 and 1850. Father Carroll, afterwards Archbishop of Baltimore, for a time resided at Annapolis, as did, also, Dr. Constantine Pise, an Annapolitan by birth. Some of the above-mentioned priests were natives of Maryland. In the early part of the last century, Rev. Mr. Periguy, a refugee from San Domingo, was chaplain at the mansion for a time.

The life of the missionaries was perilous enough in those days. Riding for miles on horseback, they were in constant danger of being detected by priest-hunters. Time and again the Court House at Annapolis was the scene of the trial of priests, whose only crime was the practice of their ministry. We may imagine the supercilious Governor Seymour, in 1704, addressing Fathers William Hunter and Robert Brooke in the Court House. Said the Governor: "It is the unhappy temper of you and all your tribe to grow insolent upon civility, and never to know how to use it: and yet of all people, you have the most reason for considering that, if the necessary laws that are made were let loose, they are sufficient to crush you, and which (if your arrogant principles have not blinded you) you must needs dread."

Father Hunter had consecrated a chapel, and Father Brooke had said Mass in the old chapel at St. Mary's. This was their arrogance. There were at this time one hundred and sixty-one Catholics in Anne Arundel county. The missionaries cheerfully exposed themselves to every danger when there was question of duty. A manuscript in the archives of Loyola

College, Baltimore, entitled “Mr. Lewis — his journey from Patapsco to Annapolis, April 4, 1730,” shows how indifferent to hardships was the missionary of those early times. It runs thus:

At length the wintry horrors disappear,
And April views with smiles the infant year;
The grateful earth, from frosty chains unbound,
Pours out its ventral treasures all around;
Its face bedecked with grass, with buds the trees are crowned.
In this soft season, ere the dawn of day,
I mount my horse and lonely take my way
From woody hills that shade Patapsco's head,
In whose deep vales he makes his stony bed,
From whence he rushes with resistless force,
The huge rough rocks retard his rapid course—
Down to Annapolis, on that fair stream,
Which from fair Anne Arundel took its name.

The poem, idyllic in cast, goes on to describe the scenery, the swain and the farm, the flowers and trees. At nightfall the stars and the heavens are sung, and, with a beautiful moral, the poem closes.

CHAPTER II.

The Redemptorists at Annapolis.

From 1853 to 1862.

Gone were the Carrolls. Silent were their halls
Beside the Severn: yea, the strife was o'er,
New pilgrims walked by Maryland's green shore
And preached the Love which human souls enthalls.
Then rose Religion's sacred temple walls,
Here in their cells these pilgrims bode and bore
Abroad, the honey of both love and lore.
Their voices welcome as the spring-bird's calls.
'Tis fifty years since here the youth was taught
To scatter far and wide the Gospel-seed;—
Not all in vain they suffered who here wrought;
They win the battle who fear not to bleed.
Ring on, sweet bells, ye bring sweet dreams to me
Of olden time. Ring in the JUBILEE.

The first Catholic Church at Annapolis.

Shortly after Charles Carroll of Carrollton left Annapolis, about 1825, and took up his abode in Baltimore, a little chapel was built on Gloucester street, on the site of the present school. Charles Carroll sold this lot in 1823 to his granddaughter, the Marchioness of Wellesley, and it was probably owing to her initiative that the chapel, dedicated to the Immaculate Mother of God, was built. It was a brick structure, measuring 36x30 feet, and standing back from the street. The interior arrangement was rather odd. In the centre four pews faced the altar, and on both sides four others faced the centre. Toward the Gospel side of the altar, stood a pulpit, and a door on the opposite side opened into a sacristy, built in the rear of the chapel.

There was a gallery, and on each side two large windows. Two doors led into the chapel.

Above the doorway, in the centre of the front wall, were the letters "D. O. M." that is *Deo Optimo Maximo*: "To God, Great and Good." The burial-ground lay around the chapel. The pastor's residence, a small frame house, stood on Gloucester street, next to the houses known for over a century as McNamara's row. After the departure of the Carrolls, the Catholics of Annapolis worshipped in this chapel, until the arrival of the Redemptorists.

The Congregation of the Most Holy Redeemer.

Before narrating, however, the circumstances under which the Redemptorists came to Annapolis, it may be of interest to the reader to learn something of their previous domestic history. The Redemptorists first came to America in 1832. After having labored for some seven years in northern Ohio and Michigan, they made their first firmly established foundation in Pittsburg, Pa. in 1839. In 1840, they settled in Baltimore. In the succeeding years, they were called to other cities in which they have been laboring to the present day.

Scarcely had the Congregation of the Most Holy Redeemer gained a firm footing in the United States, when the first priest was received into the Order in the person of the venerable John N. Neumann, afterward Bishop of Philadelphia.

This remarkable man saw the light of day in Bohemia, 1811. At an early age he exhibited a singular craving for learning. Hence, as soon as he had finished the elementary course, his pious parents allowed him to follow the promptings of nature and grace. With great success he made the classical studies and, under the guidance of good religious teachers, chose the ecclesiastical state. He entered the diocesan seminary at Bud-

weis, where he became an adept in every branch of science, without, however, giving outward signs of intellectual superiority. His sole aim was, to acquire learning for the promotion of God's glory and the salvation of souls. The holy priesthood was, therefore, the goal of his desires. The reading of the labors of American missionaries awakened in his soul a longing to share them. Impatient to enter upon his new career, he did not wait for ordination, but left his native-country, and on his arrival in New York, was received with open arms by Bishop Dubois. He soon ordained him and sent him to the western part of his vast diocese, where many of the Faithful were scattered and living without priestly ministrations. Like a true apostle, the young priest began his missionary career in extreme poverty and mortification, and with unflagging zeal. Soon, however, he noticed that, notwithstanding his efforts, he could not accomplish the lasting good which he so ardently desired. Meantime, he made the acquaintance of the Redemptorist Father Prost, who had begun to organize a German congregation in Rochester. Seeing the happy results of the labors of that Father, and listening to his counsels, he resolved to join the Redemptorists. He thus became the standard-bearer of the young men who entered the Congregation of Redemptorist Fathers in America. What he was as a Redemptorist may be judged by the fact that, shortly after his profession, he was placed by Superiors at the head of the American missions. But God, who exalteth the humble, wished to raise him still higher, and he was nominated Bishop of Philadelphia. His eminent virtues, it is hoped, will soon give this humble son of St. Alphonsus a place on the Altar.

Louis Kenning was the first in America to embrace the vocation of lay-brother in the Congregation of the Most Holy Redeemer. When the above mentioned Father Prost came to Rochester in 1836 and gathered together the German Catholics of that city, Louis Kenning and his brothers, all fervent and

devoted Catholics, at once welcomed the Father and rendered him all the services in their power. Louis soon felt springing up in his soul a strong desire to attach himself irrevocably to the Father and his Congregation as a lay-brother. After the usual examination, his motives appearing sincere, he was received. From that day, November 2, 1836, until his happy death, April 6, 1875, he served God and his brethren with unswerving fidelity. In 1847, he accompanied Father Czakert, the first Redemptorist who was sent to New Orleans, and with him became so to speak, one of the corner-stones of that community. In the twenty-eight years which he spent in New Orleans he endeared himself to everyone with whom he came in contact. At home, he was the support of Fathers and Brothers in their labors, trials and sufferings, and the Faithful considered him their friend and benefactor. His heart was full of charity toward all, a charity which sprang from his lively faith and ardent love of God. He died at New Orleans at the age of 68.

Such were the first novices of the Congregation of the Most Holy Redeemer in America. They were the worthy standard-bearers of four-hundred-and-seventy-six priests and chorists, and of one-hundred-and-eighty-seven lay-brothers, all of whom made their religious profession in America.

Until 1850, the applications for admission were few, and, for the most part, from priests desirous of entering the Order. There were, also, some candidates for lay-brothers. But the Congregation of the Redemptorists and their labors soon became more widely known. This was particularly the case when the American Houses were formed into a Province.

Divine Providence had chosen for first Provincial a man in every respect most conspicuous, the Rev. Bernard Hafkenscheid, commonly called Father Bernard. In 1847, he had accompanied the Visitor, Rev. Father DeHeld to America, to assist him in his Visitation, and he thus had an opportunity of becom-

ing acquainted with the state and circumstances of the American mission.

But who was Father Bernard? the reader may ask. It is worth while to know the outlines of his career. He was a native of Amsterdam in Holland, born 1807 of wealthy and truly religious parents. After having completed his classical studies at home, and being desirous of embracing the ecclesiastical state, he went to Rome where he might drink sacred science at the fountain-head of Truth. There he became the rival of a young man whom we have learned to love and esteem as Leo XIII., our late Pontiff. It was in Rome that God inspired Bernard with the idea of entering the Congregation of the Most Holy Redeemer. As soon as he was ordained priest, in 1832, he repaired to Vienna, where he was received into the Congregation by the saintly Father Passerat. After his novitiate, he pronounced his vows, October 17, 1833. He soon became one of the most celebrated and powerful missionaries, traversing Holland and Belgium, announcing the word of God with irresistible effect. His name became a household-word among the Faithful, and, at the same time, the terror of scoffers and unbelievers.

Since the main vocation of the Redemptorist is to give missions, Superiors deemed it proper to place Father Bernard at the head of the newly erected American Province, that he might organize and regulate the affairs of the Congregation in general, but the work of the missions in particular. After his term of office, which had been marked throughout by success, he was transferred to an other field of labor in which he was equally successful. He died in consequence of a slight accident, at Wittem, September 2, 1865.

One of the main projects of the first Provincial was to establish a suitable novitiate. As long as the applications were few, the novices could be instructed in their holy duties in any of the houses of the Order. Consequently, the novitiate was

for some time at the old house of St. James, in Baltimore. Later it was removed to Pittsburg. But now, as the American houses formed a regular Province, one of Father Bernard's first cares was to place the novitiate on a solid footing. It could be easily foreseen that, as the Congregation and its labors became more widely known, young men would be inspired to join it. This was especially the case wherever the Congregation had houses and flourishing parishes. Many were, in fact, the children of these parishes, who were drawn toward the priesthood and the Order, although only a comparatively small number actually became members. Besides these, there were others who, after some acquaintance with the Fathers, applied for admission. It is evident, that a convenient and spacious house was required for the training of such young men. Temporarily, therefore, Father Bernard converted his own residence in Baltimore into a novitiate, and selected Father Gabriel Rumpler for Master of Novices.

The religious life requires a supernatural calling, a calling based entirely on religious motives, such as are prompted by lively faith. For this end, the novitiate is intended as a time of probation, during which the vocation is tested, both on the part of the applicant and on that of the Order. Many may seek admission, especially the young, whose motives may be good, but who, nevertheless, may lack some of the requisite qualities. It is the Master of Novices who must assist them to prove their vocation. Hence, that office calls for a man of much experience and great discernment of spirits. Father Rumpler combined these qualities in an eminent degree and was, therefore, admirably suited for so important a charge. He possessed solid learning in all branches of sacred science; he excelled as a religious in piety and regularity; and, what is of the highest consequence in such a position, his gift of judging character betrayed not only sound and practical judgment, but, at times, appeared almost supernaturally intuitive. Of his ante-

cedents the reader will learn more when we speak of the deceased members.

*The Carroll property at Annapolis is transferred
to the Redemptorist Fathers.*

Father Bernard was, meantime, solicitous to find a more suitable place for the novitiate outside of Baltimore. As the Fathers of the Baltimore house at that time visited the Catholics of Westminster, a small town in Maryland in which they had built a little church and parochial residence, it was thought that the novitiate might be conveniently located there. While the arrangements were pending, Divine Providence directed the eyes of Superiors to Annapolis. Mrs. Emily McTavish being desirous, as indicated above, of dedicating the Carroll property at Annapolis to some religious purpose, consulted Father Gabriel Rumpler, C. ss. R., then stationed at St. Alphonsus', Baltimore, about her cherished project.

After mature deliberation, Superiors accepted the offer and, abandoning the idea of locating their new institute at Westminster, chose Annapolis.

March 16, 1853, Rev. Gabriel Rumpler and Brothers Paul and John,⁽¹⁾ together with Mr. John Himmelheber, arrived at Annapolis. On the first of April following, Rev. Joseph Wissel, C. ss. R., came, bringing with him five professed students, ten choir-novices, two candidates, and three brothers.

A remark may here be made in reference to the professed students found among these first members. Superiors at that time received young men into the novitiate who had completed, at least, their sixteenth year. They had not finished the classical studies, of course, but they were to continue them after profession. According to the direction laid down in the Constitu-

(1) Brother John was afterward called "Isidore" to distinguish him from another Br. John Vœlker, who had been in the Order before him.

tions of 1764, such students were to remain under the care of the Master of Novices until they could begin the higher course of studies. This system was followed in our Province until 1855, when all the professed students were united under the spiritual direction of the Prefect, in Cumberland.

The following are the names of the first members of this community.

Fathers: Rev. Fath. Gabriel Rumpler, Superior and Master of Novices; Rev. Fath. Jos. Wissel.

Professed Students: William Wayrich, Joseph Wirth, Dominic Zwickert, John H. Cornell, and Michael Rosenbauer.

Choir-novices: Joachim Heymann, Eugene Grimm, William Meredith, Anthony Kessler, Matthew Walsh, Michael Dausch, James Bradley, William Wingenter, Francis Bricot, and Joseph Höffinger.

Choir-Candidates: William Lührmann and Bernard Klaphake.

Lay-brothers: John Færber, John (Paul) Steinfeldt, and Jacob Engel.

Of the twenty-two members forming the first community of the Annapolis convent, only three are living, faithful sons of St. Alphonsus: Rev. Father Wissel, whose picture graces one of these pages, is still the veteran among the Redemptorist missionaries. His seventy-three years, more than fifty of which have been spent laboring like a true apostle both on missions and at home, have in nothing lessened his apostolic zeal. Of late, he has been much engaged as Postulator in the cause of Beatification of two saintly Redemptorists, Bishop Neumann of Philadelphia, and Father Seelos, who was for some time the Superior of the Annapolis community.

Another surviving member is Rev. Father Klaphake, now the Senior of the Western Province. He and his companion, Father Lührmann, were the first choir-novices to receive the religious habit in Annapolis, April 24, 1853. Father Klaphake is, at present, laboring in New Orleans. The third member is Brother Paul, now attached to the community of Ilchester where, despite his fourscore years, he still does active duty as gardener.

The Carrolls had long abandoned their homestead, and the old estate presented a sorry sight upon the arrival of the little band. In 1827, Mr. John Randall and wife had taken

charge of the mansion, and sub-let it to others. The garden, terraces, grove, and paths were overgrown with weeds and brushwood. The old kitchen on the ground-floor had been turned into a stable for a solitary cow. Mr. John Randall, a zealous free-mason, had transformed the chapel on the topmost floor into a lodge. Work was at once begun to reclaim house and land from the hand of devastation, and the former chapel of the Carrolls was restored to its original form for the use of the community.

The house was thoroughly repaired and altered to suit its new purpose. The terraces were restored, the gardens bloomed once more, and the surroundings, in general, soon presented a new appearance. When the Fathers took possession, it became evident that its accommodations were too limited for a community of over twenty members, a number liable to increase with every succeeding year. Father Rumpfer, therefore, thought of making an addition of some twenty feet on the west end, thus securing space for sixteen additional rooms. He had already begun to carry out his plan when he was removed, and his successor, Father Leimgruber, finished it. The material for building this addition was, at least in part, taken from the wall which enclosed the property on the water-front of Spa Creek.

*First Apostolic Labors of the Redemptorists at
Annapolis.*

The little church on Gloucester street became the centre of new Catholic activity. Rev. Roger Dietz, S. J., paid one or two final visits to his old-time charge, and then turned over the parish records to Father Wissel. It is proper to mention here the names, as far as can be ascertained, of those Catholics who, in 1853, were members of the small congregation: Col. J. Boyle, Dr. E. Sparks, Col. J. Walton, John Mullan, Mrs. J.

Randall, Thomas Carney, John Himmelheber, John Geoghan, Adolph Robeck, John Hughes, Henry H. Treadway, Judge Revell, and Edward Powers.

Although the exterior of the little church was extremely humble, and compared very unfavorably with St. Ann's, the commanding Anglican house of worship, yet the Catholics of Annapolis had good reason to congratulate themselves on the change. Heretofore they had to content themselves with an occasional visit from the priest, now they had regular services every Sunday and holy day, and they could approach the Sacraments whenever they desired. The solid instruction contained in the apostolic sermons of Fathers Rumpler and Wissel, did not fail to produce a salutary effect not only on Catholics, but also on Protestants whom curiosity or a genuine desire of information drew to the Catholic services. The splendor displayed on the more solemn feasts, moreover, and the inspiring music contributed much to rouse general interest in the Catholic Church. They became means of enlightenment for the ignorant, and showed them the way into the true fold.

Through the kindness of benefactors, the church was furnished with new vestments and other articles necessary for the various services. Col. James Boyle presented a bell of 1,200 pounds. As the church had no steeple, a derrick was erected in front of it to serve as a belfry. The small, but growing flock, soon necessitated more ample accommodations, so a frame addition was made to the front of the church. This addition inclosed the belfry, which then projected from the low building like a tower, as may be seen from the sketch.

During that early period, several converts were received into the Church, among them John Randall, keeper of Carroll manor, and Master of the masons, who made his abjuration on his death-bed. A story is told that, upon the arrival of the Redemptorists in Annapolis, attracted by the music and ceremonies, he attended Mass every Sunday in the little church.

Father Joseph Wissel, C. ss. R., then in charge of the parish, added no little to the solemnity of the service by his well defined interpretation of the Gregorian chant. Mr. Randall was very much affected by it. It so happened that Father Wissel's successor, whatever may have been his other gifts, was woefully lacking in the art of music. Mr. Randall, returning home on the Sunday on which the new pastor first officiated, exclaimed to his wife: "Liza, we're lost! That man can't sing!"

At present, when we behold the religious prejudices of former days to a great extent obliterated, it is curious to learn how a Catholic religious community was looked upon by an almost exclusively Protestant population; for such was that of Annapolis when the Redemptorists took possession of the Carroll Mansion. The arrival of the Catholic "Monks" was certainly a novelty for many of the towns-folk of Annapolis. What must increase our wonder at their favorable reception is the fact, that the intolerant spirit of Know-nothingism was then at its height. It was sufficient to arouse the bitterest fanaticism against popish intruders, but happily the good people of Annapolis had better sense. There were, it is true, some Catholic families in the town, as good and law-abiding citizens as any Americans could be, and who were, in consequence, respected by the whole community. There was, therefore, no reason for untimely alarm; and so the majority of the citizens regarded with indifference the establishment of a religious community in their midst.

It appears, however, that to a few ignorant bigots the newcomers were obnoxious. One incident seems to prove this; but despite the evil designs of its originators, it turned out to the greater advantage of the Redemptorists. In June or July, 1853, a letter, written with the burnt end of a match, was sent from Annapolis to Jefferson Davis then Secretary of War. It purported to have been indited by a young man, imprisoned in the cellar of the Redemptorist convent. The writer implored the Secre-

tary to examine into the iniquitous proceedings of the authorities of the house, who kept him confined with the design to murder him. Others, he declared, had been put out of the way in the same manner, their bodies buried in the garden, and statues placed over their graves. The letter pretended to have been thrown through one of the air-holes of the cellar, or basement, with a note written on the outside, asking the finder to forward it to Washington. Although Jefferson Davis doubted the story, he directed the Commandant of the Naval Academy to investigate the affair. The latter, accompanied by Mr. Humphrey, a Protestant minister, the President of St. John's College, called on Father Rumpler, and made such inquiries as were deemed necessary to satisfy Mr. Davis. They assured Father Rumpler, that they did not believe a word of the story, but that they had come in obedience to orders. They did not even ask to be shown through the house, but Father Rumpler took them to every nook and corner. He could not show the cellar, since there was none. The gentlemen left, satisfied and highly pleased with the kindness with which they had been received and entertained.

This affair did the community no harm. It rather convinced the authorities of Annapolis, both civil and military, that there was a class of people in and about the city bent on the destruction of our establishment.—As to the authorship of the pretended appeal to Washington, nothing was ever discovered. It has remained a mystery. Perhaps, he whom we are now going to mention, might afford some clue to it.

In the following year, there occurred a more serious disturbance of the same nature. It was caused by a young man of the community, named Walsh, who had for some time given slight signs of insanity, but who was retained in the hope of recovery. One day, he ran away in his religious habit, and was found at Annapolis Junction. There he told the people whom he met that he had been imprisoned in our house, and

had made his escape in order to save his life. He was brought back to the convent by a police officer. Shortly after, he gave fresh signs of a disturbed intellect. He used to lean out of a window, screaming: "Americans, save me!" Very little attention was paid him, the people not crediting his stories. He was, at last, placed at Mount Hope, an asylum for the insane. A party of Know-nothings forcibly took him thence, and led him before a court of inquiry. When interrogated by the judge, the poor fellow had nothing to say, but that he had been disobedient. "My first fault was that I did not obey," he said.

After these feeble outbursts of hostility, the community remained unmolested and, as bigotry died away, the Fathers gained the good-will and respect of all. Most friendly relations sprang up between the members of the community and the citizens, which have never since been interrupted.

Domestic Life and Trials of the Redemptorist Community.

The first community of Annapolis found ample opportunity for the practice of virtue, particularly those of poverty and mortification. The large rooms of the house were divided off into small cells by canvas partitions. In summer the heat was almost unbearable, and during winter the cold was intense. No fire was kept except in the kitchen, and for a few hours only was the common room warmed by an open grate.

To form a correct idea of the life led in the Annapolis house, it is only necessary to follow the young Redemptorist from his parental home to the attainment of his heart's desire, the holy profession, and then on to the priesthood. Many of these young men, nay, boys of sixteen to eighteen, had left homes which every comfort rendered sweet. They had left loving parents and affectionate sisters and brothers, to consecrate themselves

heart and soul to their Divine Master. They knew that the service of God demands sacrifice, and they were ready to make it. With manly courage they embraced the austerities of the religious life, remembering that, only by suffering and self-denial, could they become true disciples of their Redeemer, and true apostles. Thus, we find delicate youths undergoing hardships that might be found unbearable even by the robust. At half-past four in the morning, at the first sound of the bell, they had to leave their not very comfortable straw couch, and prepare for morning meditation. It is, perhaps, winter, the cold intense; but there is no excuse. Five o'clock must find every one at his place in the oratory. One exercise follows another until half-past seven, when a scanty breakfast is taken. After that an hour is spent in some kind of manual labor, assigned by the Master. Everything goes on in strict silence. That hour past, other spiritual exercises are to be performed, including an instruction on their duties as religious. At noon, dinner is served which is followed by an hour's recreation, when silence is interrupted and the novices are allowed to recreate themselves. The afternoon like the morning is filled with various spiritual exercises until supper at seven, after which they again enjoy an hour of fraternal conversation. There are, however, two exceptions to this daily routine: on Thursdays, most of the common exercises are omitted, and liberty is granted to speak even out of recreation, though with some restrictions. Friday, on the contrary, is spent entirely in silence and recollection.

Father Rumpler, being a man of strict principles, would sanction no relaxation from time-honored practices. Perceiving, moreover, the general materialistic tendency of the age, he watched all the more carefully lest it should have a deteriorating effect on religious discipline. From these outlines it may be judged that the life of the Annapolis novitiate rivalled in fervor the strictest Orders of the Catholic Church, such as the Carthusians and Trappists. But such a preparation appears

necessary when we consider the sublime end of the Redemptorist vocation, which is nothing less than the continuance of the work of our Divine Redeemer. This can be effected only in three ways: first, by self-sanctification, which makes men fit instruments in the hand of God; secondly, by preaching both by word and example; and thirdly, by the administration of the holy Sacraments.

Two years had quietly passed, during which the young Redemptorist community at Annapolis enjoyed the blessings of religious fervor. It was now to receive a severe blow, which was felt by the whole Province. For some time Father Rumpler's manner of acting had excited suspicion among the older members of the Order. But shortly after Easter, it became at times very strange and ludicrous. The young men under his charge, however, seemed to be unaware of the fact. At last, on the feast of the Blessed Trinity, June 3, 1855, his nervous derangement reached its height, and the Father had to be taken to Mount Hope. Let it here be remarked that Father Rumpler's sad condition was brought about by over-exertion in the cause of religion and the welfare of souls. As he was left to himself, having no Superior at hand to regulate his zeal, he over-rated his strength. Besides the regular priestly duties devolving on him and those of his position as Superior of the community and Master of Novices, he undertook important literary labors. We have a number of religious works published by him, the fruits of his learning and apostolic zeal. To accomplish all this, the hours of the day being insufficient, he devoted a greater part of the night to study, overcoming sleep and mental weariness by means of strong coffee taken before midnight. In this way he undermined his nervous system with the sad result just mentioned.

*Rev. Father Max. Leimgruber, Superior,
from 1855 to 1857.*

After the removal of F. Rumpler, the domestic affairs at Annapolis were for some weeks in an unsettled condition. Toward the end of August, however, order was restored by the arrival of Rev. Father Maximus Leimgruber, Superior and Master of Novices, formerly Rector in Pittsburg.

We must not omit to mention, also, some of the other Fathers who assisted the respective Superiors in their various charges, especially in the parochial duties. Rev. Father Wissel, as we have seen, was F. Rumpler's faithful assistant. In the month of September, however, 1854, he was transferred to Baltimore, and Father Henry Fehlings appointed in his place. This Father was equally indefatigable in working for the Faithful of Annapolis and, during his stay, that is, till March, 1856, he made many friends by his zeal. In April, 1856, two newly ordained priests, Revs. George Deshon and James Bradley, were added to the Annapolis community. As the former was American born, and as both were at home in English, their sermons and instructions were much appreciated by the people of Annapolis. Father Deshon was a convert from Protestantism and a graduate of West Point, where he had been a fellow-student of our famous Generals Grant, Sheridan, and others. All this clothed him with a certain prestige which, made him a most interesting personage. He became afterward one of the first Paulist Fathers and died as their Superior General, December 30, 1903, at the age of nearly eighty-one. Of Father Bradley, we shall again speak in the course of this narrative.

On November 4th, 1855, the little church of Annapolis witnessed for the first time the solemn celebration of the first Mass of a newly-ordained priest, the Reverend Francis N. Van Emstede. Clothed in the sacerdotal vestments, he was conducted processionally to and from the church. On this occasion the great

dignity of the Catholic priesthood was most vividly impressed upon the minds of the people, both non-Catholic and Catholic.

An Incident may now be mentioned which shows the kindly sentiments of the people of Annapolis toward the Redemptorists. On December 4, 1856, while the community was at dinner, it happened that a spark falling from the chimney set fire to the roof. This was noticed by some persons at a distance, who immediately gave the alarm, and in a short time firemen, and other citizens were in front of the house. The inmates being apprised of the danger, Father Leimgruber promised a Mass of thanksgiving to be chanted the next day, if the property was saved. Through the energetic efforts of the citizens, the peril was soon averted. It was, indeed, a touching sight to see the good people, irrespective of creed or social condition, lending a helping hand in the moment of danger. Father Leimgruber, deeply sensitive of such kindness, publicly manifested his thanks to the good citizens.

Father Leimgruber held office until April, 1857, when he resigned his place to Father Francis Xavier Seelos, the Rector of St Alphonsus, Baltimore. This change was brought about by Father Seelos's serious sickness. He was ordered by the physician to withdraw from active ministry, at least for a time, until he should fully regain his health. The Provincial, Father Ruland, believing that there would be no better place for him than the quiet house of Annapolis, ordered the change, which was subsequently ratified by the Superior General. The saintly Father, however, did not long enjoy his quiet seclusion. On the 19th of May of the same year, he was called to Cumberland as Superior and Prefect of Students.

Rev. Father Michael Mueller, Superior, from 1857 to 1862.—Erection of the New Church.

Rev. Father Michael Mueller, until then Prefect in Cumberland, was appointed in Father Seelos's place, Superior and Master of Novices in Annapolis. Father Mueller's term of superiority proved one of the most important periods of that house. It was he who erected the fine buildings that now form one of the principal attractions of Maryland's capital.

He has left a graphic description of the building of both church and convent. One day, as he relates, the Provincial, Father Ruland, paid them a visit. During the recreation the conversation turned upon the necessity of having a more imposing church. Brother John⁽¹⁾ remarked: "Indeed, Father Provincial, our church is more like a stable than a house of God." Then Father Mueller took up the word, and said: "We ought to have a new church worthy of God's majesty." Father Provincial replied smilingly: "That is all very true, but how can you build a church here where there are so few Catholics? They will never be able to meet the cost of a spacious church. However, if you raise two thousand dollars, I shall grant the permission."—"All right!" said Father Mueller, "we shall try. Almighty God is rich enough to furnish funds for so holy a cause." In his sermon on the following Sunday, Father Mueller informed the Faithful that he intended to build a beautiful Gothic church, but that he must have two thousand dollars in hand before beginning. When the people heard the condition, they doubted whether he would ever accomplish his object. The Father, however, had learned the power of prayer, and was convinced that through its efficacy he would not fail to succeed. Full of confidence, he ordered both novices and brothers to perform certain devotions for the intended object.

(1) Brother John, who was afterwards called Bro. "Isidore."

On the following day, he betook himself on a begging expedition among the good citizens of Annapolis, irrespective of creed or religion. And behold! In an hour he had collected one thousand dollars! It seemed as if God had actually sent the rich to meet the Father on the street. Protestants, as well as Catholics, were most liberal in their contributions. The first man he met, offered him at once five hundred dollars; another, two hundred and fifty; a third, the president of the bank, a hundred dollars; and a fourth, a Know-nothing, gave fifty dollars. Such was the result of the first day. No one can deny that only Almighty God Himself could have moved hearts in so wonderful a manner. On his way home, Father Mueller met Dr. Sparks, and invited him to make a guess respecting his success. The doctor declared that he would be surprised had he collected three hundred dollars, since the feeling of the people toward the Catholic Church was more than indifferent. How great was his astonishment when told that one thousand three hundred dollars was the round sum of Father Mueller's first collection. "It is miraculous!" exclaimed the doctor in amazement.

Father Mueller had heard of some who had resolved not to contribute anything; but on his approach they felt their heart changed, and gave their mite cheerfully.

When he had the required sum in hand, Father Mueller informed Father Provincial of the fact. The latter could scarcely credit the report. He freely gave his consent, not doubting that the work would succeed, since its beginning was so evidently blessed by the Almighty.

Of course, Father Mueller had now to look for further funds. While thus engaged, it happened that the Anglican church, St. Ann's, was destroyed by fire. "Now," Father Mueller thought, "I cannot expect much more from Protestant friends." But no, everyone kept his word, and paid what he had promised. As may readily be surmised, Father Mueller did not everywhere

meet with the kind reception generally accorded him by non-Catholics. Sometimes puzzling questions were put. One gentleman, for instance, a Quaker, asked: "Would you subscribe to a Quaker church if called upon?" "Well, sir," Father Mueller replied, "my conscience would have to decide such a question."—"If I were guided by my conscience," said the Quaker, "I should not place my name on your subscription list. I shall however, give a small sum out of respect for those other gentlemen whose names I see on it," and he faithfully kept his word. As soon as Father Mueller had obtained the consent of his Superiors, the necessary preparations were begun. Under the direction of Brother Thomas Lütte, the foundations were dug. The stones were shipped by water from Port Deposit, and landed at a newly-built wharf on the property of the Redemptorists. With great pleasure the people of Annapolis beheld the active beginning, especially when they witnessed both brothers and novices working cheerfully, mingling prayer with labor. The wife of a certain minister was especially delighted at this. She declared that God could not help blessing such work. When some Protestants expressed their astonishment at the huge rocks used for the foundation, the Father jocosely remarked, that the Catholic Church was built on Peter's rock.

At last, the work was far enough advanced for the blessing of the corner-stone. The feast of the Ascension of Our Lord, May 13, 1858, was appointed for the ceremony, which was performed by Right Rev. John N. Neumann, C. ss. R., the venerable Bishop of Philadelphia. Rain fell in torrents during the whole ceremony without, however, interfering with it in the least, nor preventing the presence of a considerable number of spectators.

The building progressed rapidly. The "Annapolis Gazette" furnishes some short, but interesting, notices in reference to the building of the church.

The issue of July 21, 1859, of said paper has the following :

“The workmen are progressing rapidly in building the new Methodist and Roman Catholic churches. They will probably be ready for service in the fall.”

The issue of October 20, 1859, has the following :

“CONCERT.

A grand concert will be given in the new St. Mary's Church, Annapolis, for the benefit of the church, on the 27th, inst., to commence at 8 o'clock. The best talent of Baltimore, including some of the members of the Baltimore Cathedral Choir, have kindly volunteered their services for the occasion. Mr. Courländer, pianist to the King of Denmark, will preside at the piano. The programme of the concert will appear in a few days. Tickets, fifty cents—to be had at the City Hotel.”

In the issue of Dec. 1, 1859 we read :

“Grand Concert to be given in St. Mary's Church, Annapolis, on the occasion of the opening of the splendid new organ just erected in the church by Messrs. Simmons and Wilcox, of Boston. The concert will be given on Friday, December 9th, at 7¼ o'clock, p. m. The best vocal talent, comprising members of the Baltimore Cathedral Choir, have kindly volunteered their services for the occasion. Mr. J. H. Wilcox will preside at the organ. The programme will appear in a few days. Tickets, fifty cents, to be had at the City Hotel, at Mr. Robeck's confectionary, Mr. S. Philip's store, of Mr. Denver, Captain of the Watch at the Naval School, at Mrs. Lake's store, and at the door of the Church, on the evening of the Concert.”

One very singular experience of Father Mueller in regard to his extraordinary financial management must be mentioned. He relates that, confiding in Divine Providence, he was profuse in giving alms, being convinced that every dollar thus spent for the love of God would be generously repaid by the Heavenly Treasurer. For every dollar thus disbursed, he expected a hundred in return. Foolish as this may appear to the skeptic or the unbeliever, it was literally realized in Father Mueller's case. Being in need of large sums as the building progressed, he sent twenty-five dollars to a convent of Sisters of Charity in the



View of Church, Convent and Houses from Spa Creek.

South, who were in financial straits. What happened? Shortly after, when on the train from Baltimore, he met a kind-hearted gentleman, who remarked that he had heard that a Catholic Church was being built at Annapolis. Before parting, he promised Father Mueller to do all that he could toward the completion of the work, enjoining him to call on him whenever he was in need. Father Mueller acted accordingly, and on each visit received a large sum. By means of letters, also, and through the efforts of others, especially of Father Jacobs, who was then stationed at Annapolis, considerable sums of money were received, so that Father Mueller never experienced any financial embarrassment. The teller at the bank noticed this, and once remarked in astonishment that Father Mueller's money never ran out. When the church, which measures 115 ft. x 58 ft., was finished, only a small debt remained unpaid, as if to afford the good Father's successors an opportunity of exerting their energy and showing their confidence in God's providence.

We must not lose sight of the fact, that Father Mueller's expenses were considerably diminished by his having among the lay-brothers experienced men who could act as architects and builders, etc. The novices, also, took part in whatever they could do. As these youths were not accustomed to such work, it was to them not only a source of mortification but, even at times of actual danger. However, God's special providence seemed to watch over them. It happened in one instance that a brother and three novices stood on a board which was held by one nail only. Next day, when the same brother mounted it, it gave way. Happily, he succeeded in letting himself down without injury. Such narrow escapes were of frequent occurrence, and it can scarcely be doubted that God's holy angels hovered round the pious workmen.

The dedication of the church was performed on the feast of the Holy Name of Jesus, January 15, 1860, by Very Rev. John DeDycker, C. ss. R., then Provincial; and the Sacrament

of Confirmation was administered in the new church, by Archbishop Francis Patrick Kenrick, January 29, 1860.

The bell, presented by Col. Boyle, was hung in the new tower, with three others which together gave forth a beautiful peal.

Erection of a New Convent.

While the building of the church was going on, the erection of a new convent, also, had to be thought of. The reader may form an idea of the situation. The old Carroll house, even with the addition built some three years before, was barely large enough for a Community of twenty-five or thirty members. Now it had to shelter more than forty. Every nook and corner from basement to garret, even the passages, were occupied either by choir-novices or lay-brothers. It was but reasonable that Father Mueller should direct his attention toward providing more ample quarters. A spacious convent, large enough for the ever increasing Community, was needed.

Although fully appreciating the fact, Rev. Father Provincial DeDycker, who had succeeded Father Ruland, March 19, 1859, feared the enormous expense of such an undertaking. There existed no provincial treasury. As this was, however, a matter in which the whole Province was interested, Father Mueller communicated the state of affairs to the Superiors of all the houses, and showed that it was now high time to make some provision for a suitable novitiate. His appeal met general approval, and the local Superiors expressing their willingness to do all in their power to assist him, the necessary permission was soon granted.

The building was duly designed. A front wing of one hundred and forty feet in length on the east side of the church, facing Gloucester street, with a side wing of one hundred and

twelve feet, extending south to the old Mansion, formed with the church an open square. On the feast of the Visitation, July 2, 1859, Father Mueller, in presence of the entire Community, turned the first sod.

It was during the hottest season of the year that the foundation was to be dug. Father Mueller could find no laborers willing to work under the broiling sun. What was to be done? Brothers and novices offered to labor for the love of God. An enormous task! Forty thousand cubic feet of ground were to be excavated and hauled away! Many a young man, whose tender hands had never touched a pick or shovel, exerted all his strength to remove the hard ground. But every effort was made cheerfully, and though fingers sometimes bled from the rough work, hearts were contented and happy. Labor was consecrated by prayer. The former sometimes took the place of devotional exercises, some of which under such circumstances had to be omitted. Our young men became objects of admiration and edification to the good people of Annapolis, whose prejudices vanished before the powerful influence of self-sacrifice in the cause of religion.

The foundation was dug more quickly than had been expected, and now the bricks arrived. Five hundred thousand had to be unloaded and counted, a task accomplished, also, by the young men. All the building materials were handled by the novices then preparing for the religious state; in fact, they lent a helping hand to everything, all the work on the new church and convent, except the masonry and plastering, being done by them. Expense was greatly reduced in this way, and the building more quickly completed. In May, 1860, the greater part of the Community was able to occupy the new house. On the feast of the Ascension, May 17th, the Blessed Sacrament was carried in procession to the new chapel on the upper-most floor. The Community then felt that they were living in a convent, a veritable palace of the Most High.

A truly providential protection from fire.—Shortly after the Community had taken possession of their new house, fire threatened its destruction. It happened that one evening a brother left the fire burning in an old stove, and placed a bucket of water near it. The fire burnt up briskly during the night. A live coal fell on the floor, which soon burst into flames all around the bucket. Behold the protection of Divine Providence! The bottom of the bucket burnt out and the water, flowing over the floor, extinguished the fire.

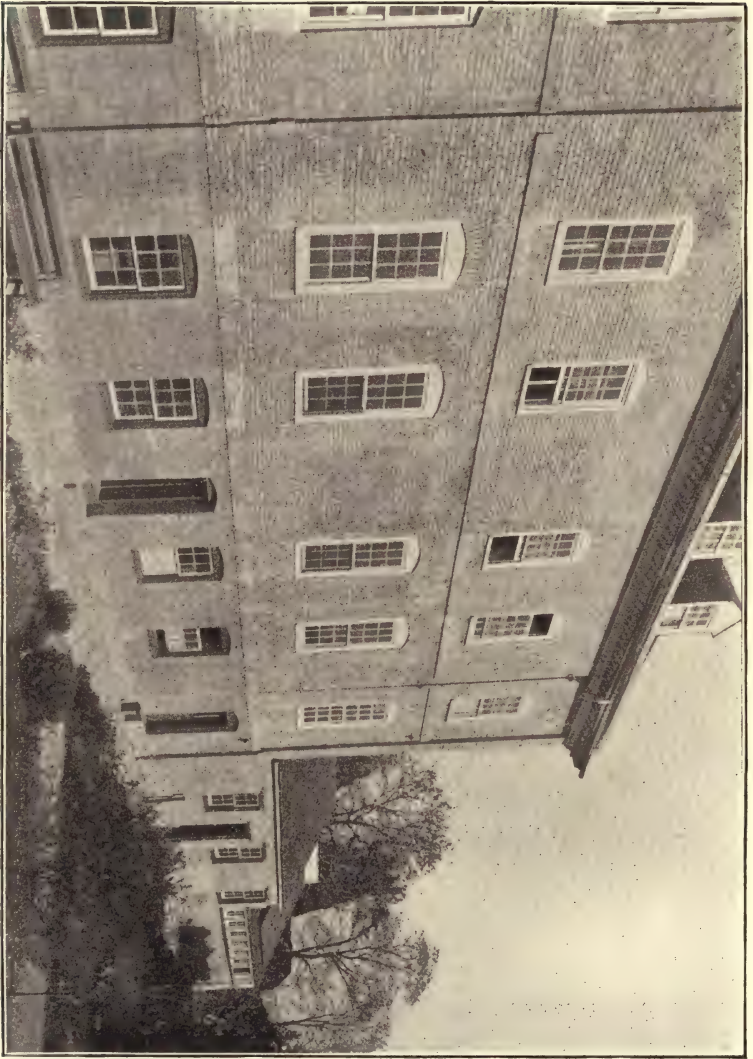
Beginning of a New Epoch.

When the Community was duly installed in their new quarters, the religious life was, as might be expected, continued with fresh fervor. Every member had his own cell, an arrangement which greatly facilitates the spirit of prayer and retirement. But alas! It was not long before a cloud fell upon the little household of the Lord. After night prayers, on the 27th of June, George Schad, one of the young students, went to bathe in the creek. Not being able to swim, and ignorant of its depth, he ventured out too far, and sank. Happily, another young man, a good swimmer, rescued him at the risk of his own life. George was taken to his room; but, having swallowed a considerable quantity of sea-water, he was seized with a copious hemorrhage, followed by fever. It was deemed advisable to send him to St. Alphonsus', Baltimore. Here typhoid developed, and soon terminated his earthly career. He died, July 14th, cheerfully resigned to God's holy will.

Shortly after his First Communion, George had come to America with his parents. His piety, modesty, and obedience made him the delight of parents and teachers, and his young heart was longing after some high and heavenly aim. Having learned that several young men were receiving instruction in



Chapel of the Novitiate.



Rear View of Carroll Mansion.

Latin from the Redemptorist Fathers at St. Alphonsus with the view of entering the Order, he joined their number. Then he showed that he was in earnest, for he not only studied most industriously, but he was assiduous in prayer, often saying his Rosary on his way to and from school. As a novice and student, his unaffected devotion to the Blessed Eucharist and to the Mother of God was most remarkable. His early death was deplored as well by his religious brethren as by his relatives.

On November 26th of the following year, James Henry Harvey, another excellent young man died a most edifying death. He was a professed student. His obituary will be found in another part of this work.

Since the new convent together with the old Carroll Mansion now afforded ample accommodations both for the novices and a number of the professed students, the Visitor sent by the Superior General, in 1860, deemed it proper to separate the professed humanists from those in higher studies. For this reason, in October of the same year, ten professed students were transferred from Cumberland to Annapolis. At the end of that year, consequently, the Community numbered over sixty members. This separation between the older and younger students lasted, however, only until the end of December, 1862, when the Provincial, Father De Dycker, abolished it.

After the opening of the new church, a new epoch may be said to have sprung up for Catholicity in Annapolis. The church itself began to attract the good people of Annapolis, who regarded with interest the completion of its interior details. Bro. Louis Sterkendries, an experienced cabinet-maker, built a magnificent high altar in gothic style, which Brother Hilary artistically painted in pure white and gold.

There were Fathers always at hand to give solid sermons and instructions, and the presence of the students and novices in large numbers added not a little to the sacred ceremonies, by

rendering them more imposing. They formed, also, an excellent choir under the leadership of Father Cornell, who was a born musician. Nothing could surpass in effect the offices of Holy Week or the grand High Masses and Vespers on the principal feasts of the Church. No wonder that St. Mary's and its clergy gained the love and esteem of the Annapolitans!

During the Civil War.

The year 1861 was eventful in the history of the United States of America, since it ushered in the memorable Civil War. It might seem that such events have no peculiar bearing on a religious Community whose concerns are mainly spiritual. But it was different with that of the Redemptorists in Annapolis. The geographical position of Maryland made it doubtful, at first, whether it would join the South, or defend the Union. Despite its southern sympathizers, and they were considerable in number, the State government declared against secession. If it had been otherwise, the Redemptorist Community, at least as far as the young men were concerned, would have looked for a place of refuge further north. Under existing circumstances, however, they decided to leave their fate in the hands of Divine Providence, and this they had no reason to regret, as subsequent events showed.

Being near the seat-of-war, Annapolis itself became the scene of great activity. The cadets were transferred to Newport, Connecticut, and all the buildings of the Naval Academy were turned into hospitals. Sick and wounded soldiers arrived daily, and the Fathers were constantly occupied in attending them. Add to this the fact, that thousands of soldiers on parole were almost constantly encamped near Annapolis, at a place which up to this day bears the name "Camp Parole." These men, coming and going, gave the Fathers as much apostolic work as they could possibly attend to.

The Chronicler of the Institution gives the following interesting notice of the labors of the Fathers among the soldiers during the year 1864: "This year a great amount of good was done among the soldiers. Burnside's corps was here for some time and, after they left, the hospitals began to be filled with sick and wounded soldiers, and later with paroled prisoners. Sometimes the Fathers were called to their assistance several times a day. Mass was often said in camp, and also in the Naval School Hospital. Hundreds of the dying received the Last Sacraments, and hundreds of others had recourse to the sacred tribunal of penance. Many of the Fathers often spent whole days ministering to the soldiers. Among them we may mention Fathers Freitag, Gross, Petri, and Jæckel. Fathers Clæssens, Gerdemann, and Girardey, also, attended the soldiers, especially in June, July, and August. We made several attempts to get a chaplaincy for one of the Fathers, but in vain."

The Fathers were never molested in the discharge of their functions; on the contrary, they were treated with the greatest respect, not only by Catholic, but also by non-Catholic troops and their officers. Whenever the officers or soldiers visited the convent, they were graciously received and shown through the house and grounds. This kind attention and the indefatigable labors of the Fathers, which were never interfered with, had a most salutary effect on many non-Catholics. Prejudices against the Catholic Church and its priesthood, which had been imbibed in youth, disappeared. Only on one occasion was a Father sounded by an Officer upon his political sentiments. The Father simply replied that, according to the word of St. Paul, he believed all power was from God and, therefore, we must be faithful to lawful authority. On receiving this wise answer, the officer asked pardon for his impertinent inquiry.

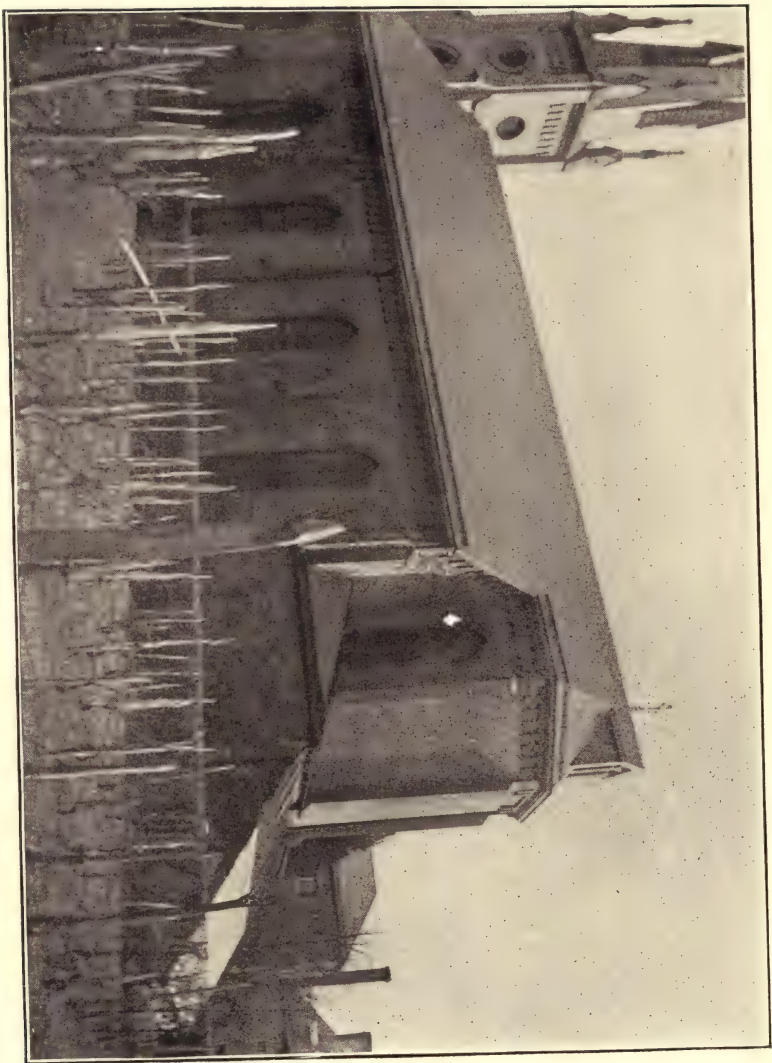
Rev. Father Jacobs, who happened to be attached to the Community during a part of the war, was a particular favorite of the people. By his eloquence and gentlemanly manners, he won the heart of many a poor sinner, and effected numerous conversions. His popularity led the most prominent citizens of Annapolis to invite him to make the customary speech in the State House on the Fourth of July, 1861. He acquitted himself so cleverly of a task, so delicate at that critical period, that he won for himself universal admiration.

To convey an idea of how little the domestic concerns of the Community were disturbed during the stirring events of the outside world, it is only necessary to say that the fifty young men who composed part of it quietly pursued the study of their various branches. Some were engaged in theology, others in philosophy and various other branches, such as Church History, Latin, Greek, Mathematics, etc.; while the novices, with equal facility performed the exercises assigned them by the Rule of the Institute.

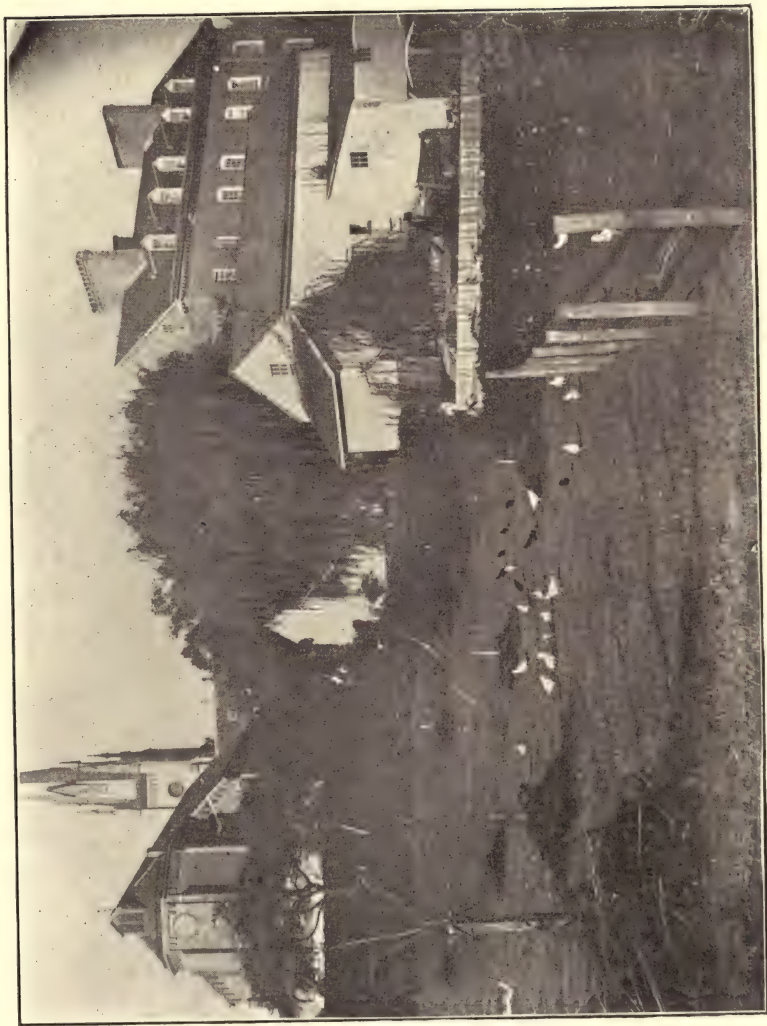
During the month of September, 1862, all the members of the Community, who were citizens of the United States, many of whom were in Holy Orders, were enrolled to be drafted. Only those that were conscientiously opposed to bearing arms, were exempted from the draft. The enrolling officer, being somewhat bigoted, would not, at first, admit such exemption. An appeal to Adjutant-General Thomas and another officer of high rank, who happened to visit the house at the time, settled the difficulty, and the Commissioner at Annapolis received orders to strike the names from the list.

In 1863, when the general draft was ordered, considerable anxiety was felt lest our young men should be forcibly withdrawn from their sacred calling. Steps were taken with the Federal Government, which were successful. They remained unmolested, although some of our priests were drafted. The latter had to furnish substitutes.

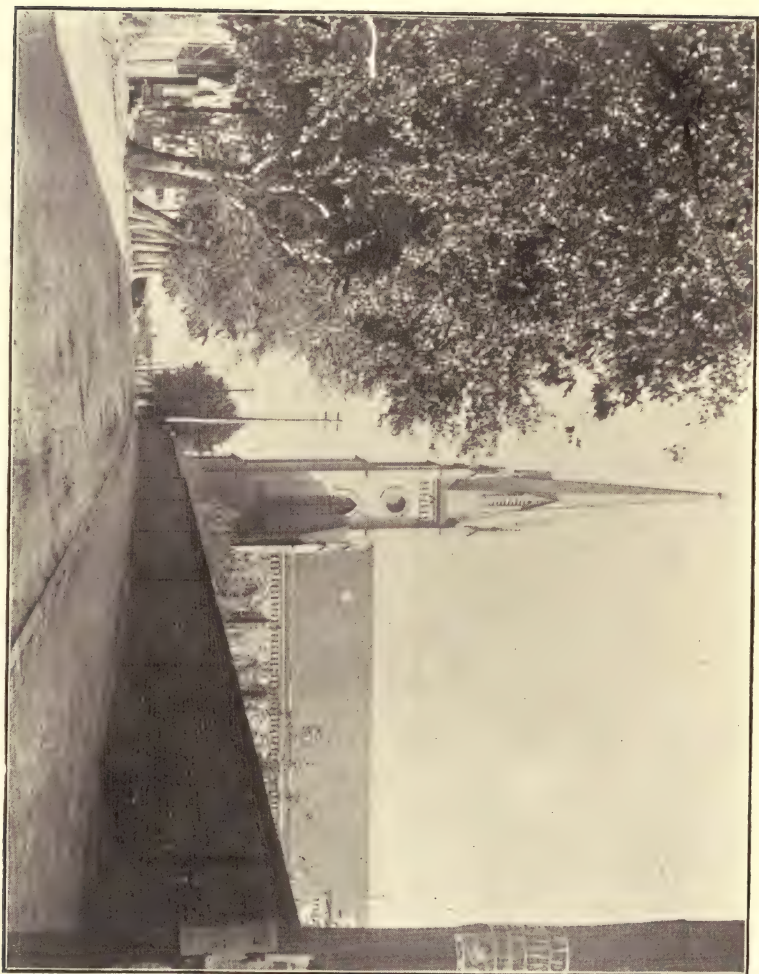




Side View of Church from Vineyard.



Rear View of Church and other buildings.



View of St. Mary's Church from Gloucester Street.

CHAPTER III.

The Redemptorists at Annapolis.

From 1862 to 1872.

Domestic Affairs of 1862.

In order not to interrupt the brief account of the relations of the Redemptorist Community with the events of the Civil War, it was necessary to anticipate facts. We now return to the domestic affairs of the Community. The year 1862 was marked by various important changes.

In the summer of that year, Superiors thought it advisable to remove the novices to Cumberland, and to change the Annapolis convent into a house of studies.

On the 9th of June, the feast of Pentecost, Father Mueller performed for the last time the ceremony of investiture in the Annapolis chapel. The candidate invested was Reverend William O'Connor, former pastor of Youngstown, Ohio, a pious priest who spent the rest of his days as a Redemptorist, and died holy. His last station was the mission-church in Boston, where he was greatly revered by the good Irish people, and where he closed his career on September 9, 1899.

On June 11th and 12th, students of the higher branches, who alone were at that time making their course in Cumberland, arrived at Annapolis with Rev. Father Adrian Van de Braak, Professor of Moral Theology. Father Seelos, the Rector appointed for Annapolis, came the next day with some other students. On the 14th, the usual installation took place, and thus the Community of Annapolis assumed a some-

what different character, all its members being now devoted exclusively to the various branches of learning, from the lower grades of humanities up to the highest of philosophy and theology, including their kindred studies. The Community numbered ninety-three members, namely, nine priests, most of them professors; thirty-one professed students of the higher grade, thirty-four of the lower, and nineteen lay-brothers.

Father Seelos, the Rector, had at the same time charge of the spiritual direction of the older students, that is, of those in philosophy and theology; while the younger ones, the humanists, were in charge of Father Peter Zimmer.

Two other Fathers, Joseph Henning and Ferreol Girardey, may be mentioned here, who were attached to the Annapolis community in 1862, after the completion of their theological course. Both were ordained in Baltimore, June 11th, of the same year. Father Henning remained until 1864, Father Girardey until 1866.

On the 17th of November, of the same year, another Prefect of Students arrived from Europe. The Superior General had appointed to this post Rev. Father Dielemans, a learned Redemptorist, who had held that office for six years in Wittem, Holland. The new Prefect took charge of the students of both grades. Father Seelos, thus relieved of the greater part of his responsibility, engaged more freely in mission work. Father Zimmer acted as assistant to the new Prefect until after Christmas, when he was transferred to Baltimore, being succeeded by Father Nicholas Jaeckel.

Events of 1863.

The domestic history of 1863 records, in the first place, the death of two young men, professed students, Joseph Kammer and Herman Krastel. Both were found ripe for a better life since, by their heroic sacrifice of self to the Almighty, they

surely won a glorious crown in heaven. Short obituary notices of them will be found in another part of this book.

Though these occurrences must be reckoned as sad, there are others of a more cheerful nature. On March 21st of this year, the church of Annapolis witnessed the ever-memorable event of the ordination of twenty Redemptorists to the holy priesthood. It was the first ordination in the capital of Maryland, and until then the largest number of Redemptorists ordained at the same time in America. Their names are as follows: Revs. John B. Kühn, Henry Meurer, William Lowenkamp, Adam Petri, Adam C. Gunkel, Henry C. Dauenhauer, Charles Hahn, Elias F. Schauer, John Gerdemann, Francis X. Schnüttgen, August Freitag, Michael Burke, Peter L. Petit, Timothy Enright, Alfred DeHam, George Sniet, William H. Gross, Francis Eberhardt, Bernard Heskemanns and Bernard Beck. It was, also, the last ordination conferred by the venerable Archbishop Francis Patrick Kenrick, of Baltimore, who died on July 8th of the same year. The good Prelate greatly rejoiced at seeing so great a number of priests added to the Redemptorist Order, so dear to him. As a remembrance of the joyful occasion, he presented to Father Rector a number of old volumes of the Latin and the Greek Fathers.

On September 1st of the previous year, the same Prelate had had an occasion of manifesting the paternal interest he took in the Community at Annapolis. He confirmed eighteen persons the day before, and on the day mentioned, conferred Tonsure and Minor Orders on twenty professed students. On his return home, he wrote to Father Rector, expressing the great pleasure and consolation he had experienced during his stay at Annapolis, and presented him with his own works on Holy Scripture.

In August of the same year (1863), Rev. Father Joseph Helmpræcht was called to Annapolis, having been in Pitts-

burg since April 17, 1861. He arrived on the 29th, and took charge of the so-called Second Novitiate of the young priests lately ordained. This Second Novitiate is intended to prepare our young clergymen for the active ministry. They entered upon their new course on the 1st of September, and completed it on the 19th of February, when they received their respective appointments. Fathers Petri, Gerdemann, Freitag, Petit, and Gross remained at Annapolis, partly as teachers of the students, partly for the holy ministry. It extended far beyond the limits of Anne Arundel county, as may be judged from the number of stations then attended by the Fathers of the Annapolis house. These were Elkridge Landing, West River, Easton, Fortress Monroe, of which we shall, later on, speak more in detail.

Father Seelos, the Rector, being almost constantly engaged on missions, was relieved of the office of Superior, in September, when Father Helmpraecht was installed as Prefect of the Second Novitiate, and afterward appointed Rector in Father Seelos' place. He remained in this position until April 17, 1865. During this time, as we have seen, Father Dielemans was spiritual Prefect of the students. On July 5, 1865, he returned to Holland, to which Province he belonged.

Events of 1865.

It is our sad duty to record here the death of three young Redemptorists, which occurred at Annapolis in the first half of 1865. On April 15th, Rev. Father Petit, one of the priests ordained in 1863 died; on May 10th, the professed student Henry Wüller; and, on May 29th, John Becker, another professed student. Short notices of these confrères will be found elsewhere in this volume.

In the spring of 1865, Father Provincial De Dycker received an order from the Superior General to repair to Rome with

Father Helmpræcht as companion. As they were to start immediately after Easter, Father Helmpræcht left Annapolis, on April 17th, for New York. During his absence, Father Dielemans discharged the duties of Superior.

On July 25, 1865, Father Helmpræcht returned from Rome as Provincial, and the names of the local Superiors were published. Rev. Father Leopold Petsch, the new Rector of Annapolis, arrived on July 28th, and Rev. Father Michael Burke was nominated Prefect of Students. There were at that time, forty-four professed students at Annapolis, ten of whom were still prosecuting their humanities. From 1862 to 1868, Annapolis continued to be the place of studies. During that period occurred the saddest accident that ever befell a Redemptorist Community. A faithful account of the melancholy occurrence is here given. It has been taken from Mr. E. S. Riley's book entitled "The Ancient City, a History of Annapolis, Maryland, from 1649 to 1887."

A Disastrous Accident.

On Monday afternoon, July 9, 1866, four Fathers and three students, Fathers Louis Clæssens, James Bradley, John Gerdemann, and Timothy Enright, with students John Kenny, John B. Runge, and Wendelin Guhl, left the Redemptorist College in this city on a sailing expedition.

In a secluded place, about five miles from Annapolis, several decided to take a bath, when John Kenny, who was convalescing from a recent illness, was taken sick, and came near drowning, but was rescued by Mr. Guhl. Whilst the latter was rescuing Mr. Kenny, Father Gerdemann, attempting to help them, disappeared. This occurred between five and six in the afternoon. Although the most strenuous efforts were made for his rescue, Father Gerdemann was never again seen alive.

Rain now began to pour in torrents, and the wind to blow with appalling violence. The faithful party remained until ten o'clock endeavoring to secure the body of the dead priest, but all in vain. The storm still continued, when the sorrowful company set out upon their return home. At some distance from the shore, an effort was made to put up the sail. Too many were on one side, and, a sudden flaw striking the sail, the boat was capsized. As it went over, Father Enright jumped off into the water, and getting on the bottom of the boat, was the only one not caught under the vessel.

Mr. Kenny was the first to appear, but he sank immediately saying: "Jesus, Mary, Joseph, assist me!" Mr. Runge next appeared, ejaculating "Oh, my God, have mercy on me!"

Father Enright helped Father Claessens from under the boat and heard his confession. Meanwhile, Father Bradley had escaped from under the boat and was clinging to the rudder, while Mr. Guhl remained below breathing the air between it and the water.

This state of affairs lasted about fifteen minutes when the boat, upturning, freed Mr. Guhl from his dangerous situation, but broke the hold of Father Claessens, who sank to rise no more. Whilst the boat was righted, the survivors endeavored to take in the sail; but, before that was accomplished, it was again upturned. The anchor dropping out and fastening in the bottom, produced a reactionary motion from the force of the waves, which kept the boat constantly rolling, and what was worse, prevented it from drifting ashore, as it would have done, since the wind blew to the land.

The boat was a round-bottomed one, and Father Enright and Guhl, on opposite side, clasped hands, thus holding themselves up and steadying it somewhat, Father Bradley still clinging to the rudder. Here these brave and holy men encouraged one another, praying and making confession of sins, expressing their willingness to die, and yet declaring they

would make every effort in their power to save themselves. Mr. Guhl was overcome by sleep, and had to be constantly roused. When help was offered Father Bradley, he refused it, declaring that each had enough to do to save himself. Their strength was momentarily wasting and when one hour before daylight, Father Bradley lost his hold by the boat's overturning, he was unable to regain it and perished. Father Enright, also, lost his hold and was sinking when rescued by Mr. Guhl, and they once more clasped hands across the boat.

So through that direful night, the terrible hours wore on, and at daylight the two survivors found they were half a mile from shore. On trying the depth they found they could touch bottom, a thing, many believe with every reason, they could have done at any time during the accident, since the boat was not likely to drift from its first position after the anchor fell from it.

On gaining the shore, Fathers Enright and Guhl went to the house of Aunt Charity Brashears, who gave them restoratives, and offered to convey them to Annapolis. But being chilled, they preferred to walk, and so made their way to Barber's farm on the opposite side of Spa Creek. Here they signalled to their associates in the Redemptorist College. Their signal was seen, and the survivors were brought to the Institution to tell their sorrowful story. It was 9.30 a. m. when they arrived greatly exhausted, and fears were entertained for their recovery.

Father Claessens was pastor of St. Mary's Church in this city, and Professor of Moral Theology in the College. He was only thirty-eight years old. He came from Holland to America in 1851. Father Gerdemann was from Cumberland, Md., and was Professor of Rhetoric, English and German Literature. He was conductor of the Colored Catholic School here, and pastor of the Catholic Church at West River. He was twenty-seven years old. Father Bradley was here recuperat-

ing. He was thirty-seven years old. Mr. Kenny was studying Moral Theology and would have been ordained the following Easter. Mr. Runge was just finishing his course of Philosophy.

Search was at once actively instituted for the bodies, which were eventually recovered, and carried amidst a sorrowing city to the College, St. Mary's bells ringing a dirge as each successive corpse was brought in.

This was the first accident of the kind that ever occurred to the Redemptorists, who were founded in Italy, November 9, 1732.

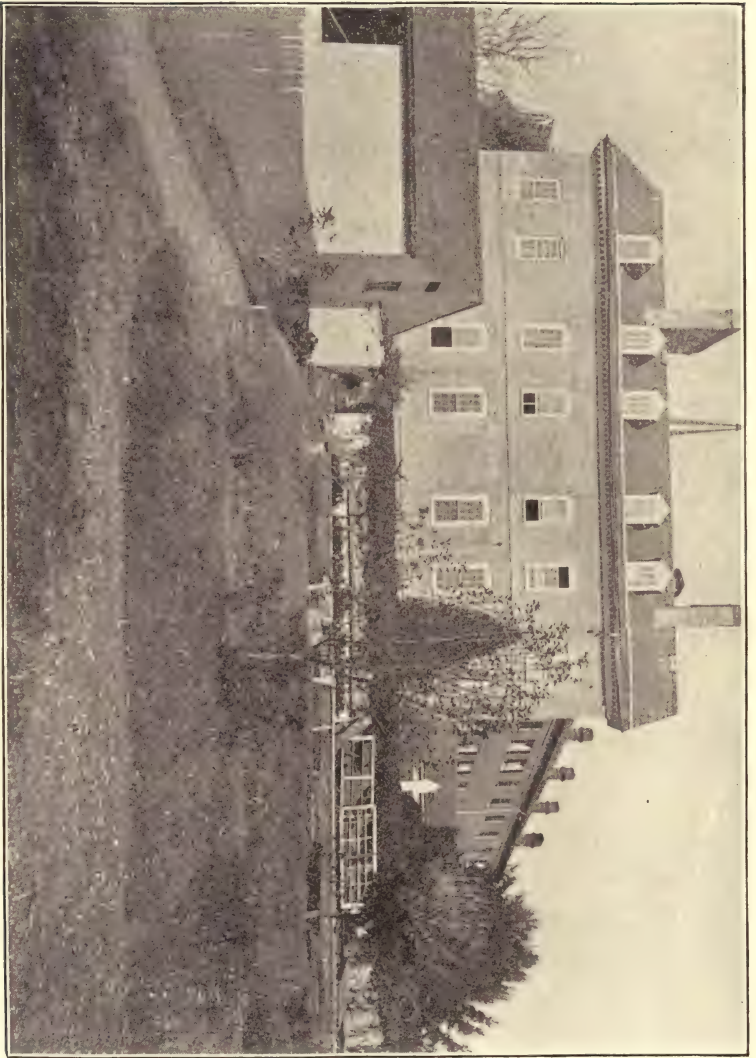
Shortly after the disaster, the late Judge Mason, a convert to the Catholic Church, wrote for the Catholic Mirror, of Baltimore, a pathetic article on the sad fate of these five Redemptorists. In the same article he takes occasion to speak of the remarkable change that had been effected in the minds of the citizens of Annapolis in reference to the Redemptorist Community since the time when they first established themselves in Annapolis. The article may be of interest to the reader of these pages, inasmuch as it gives genuine testimony to the sentiments of the Annapolis Community toward the Fathers. We give it in its entirety.

Early Struggle of the Redemptorists in Annapolis.

FATHER CLAESSENS AND HIS COMPANIONS.

ANNAPOLIS, August, 1866.

Although considerable time has elapsed since the dreadful calamity which resulted in the death of our good priests and brothers, and the Brotherhood to which they belonged, as well as our Community in general, have, in a measure, become reconciled to their great loss, still a deep, and settled sorrow continues to pervade every circle, and but one sentiment, that of sympathy and grief, is manifested at the remembrance of the appalling occurrence.



Rear View of Carroll Manor and part of new House.

Wherever the Catholic religion is known and felt, it never fails to command respect and even affection, although it may not always secure converts. About the time that the writer of this article, then a Protestant, removed to Annapolis, that is, fifteen years ago, the Order of Redemptorists established themselves there, and he well remembers what unfriendly feeling, if not actual hostility, was manifested toward them by a large portion of our community. They were treated with ridicule and indignity, and, in some instances, even with violence.—When they took their unobtrusive walks along our streets, not only boys, but men, also, hooted at them, and at times gave even more demonstrative evidence of hostile feeling.

To afford some idea of the notions which prevailed in regard to this inoffensive and benevolent brotherhood, I shall mention an incident never before made public.—A short time after they had established themselves in this place, and during the administration of President Pierce, his Secretary of War, Mr. Jefferson Davis, received a letter, postmarked Annapolis, bearing the appearance of having been written with a stick. It stated that the writer had been confined for a number of years in a dungeon in that convent, and denied all communication with the outside world; that he had been enabled to write the letter through the agency of a boy who, by chance, had communicated with him through the bars of his prison, and who had furnished him with the rude materials with which he was writing to invoke the aid of military power for his rescue. Mr. Davis regarded the matter of sufficient importance to call to it the attention of one of our Representatives in Congress, Hon. Henry May.

A moment's investigation was sufficient to satisfy him of the total groundlessness of the statement, especially as the institution had not been in operation as many months, as this party alleged he had been years in confinement.

A clergyman of the Episcopal Church, about the same time, united himself with the Catholic Faith, and began to prepare for Holy Orders. An excellent lady friend of mine and a friend of his, also, of high social position, with a sad countenance and mournful voice, inquired of me whether I ever saw or heard of poor D. L. in Annapolis. She added that she supposed I knew he was confined in irons in the convent of this place. Upon expressing my doubts as to the truth of her impressions, she asseverated the statement with so much confidence, that I did not venture further to contradict her. The truth was, that the person referred to had never been within the walls of the institution.

How truly hard it must be for persons benighted by such ignorance, and deluded by notions so false, to bestow on the doctrines and practices

of the Catholic Church anything like a fair investigation, although a subject the most momentous, which should, of all others, command the calm and dispassionate consideration of mankind.

But despite all these difficulties, this ignorance and persecution, these good men, in humble imitation of their Divine Master, pursued their onward course, unawed by fear, unmoved by ridicule and contempt, invoking blessings, and not curses, upon their persecutors,—continuing to do good and not evil,—feeding the poor and visiting the sick,—dispensing charity regardless of denomination, class, or color until, at length, the tide of public sentiment turned, and love, admiration, and respect took the place of hatred, ridicule, and contempt. At this moment, no class of our community is more esteemed, and there is none that would more readily call forth, not only public sympathy, but also public protection, if circumstances rendered either necessary. This was abundantly manifested in the deep sorrow and noble efforts which the late sad calamity universally elicited.

The death of Father Claessens, because, perhaps, he was better known than the rest, from his longer residence and more intimate relations with our people, has been deeply deplored. He was a pure, spotless man, and, despite his great learning, as guileless as an infant. Every one, Protestant as well as Catholic, who was brought within the power of his influence, acknowledged, by respect and affection, the purity of his character, the amiability of his temper, and the gentleness of his manners. Never shall the writer of this humble and feeble tribute to his memory, forget or cease to cherish the recollection of his noble virtues, and the lovely traits of his disposition.—How cordially he hated sin, yet how tender and kind to sinners! How self-sacrificing in his own life, yet how indulgent to others! How firm, yet gentle!—If ever the Divine Spirit of our Blessed Redeemer manifested Itself in mortal man, It shown forth in the life and character of our beloved Father Claessens. In his death how many losses are united! The poor attest, with tearful eyes, that they have lost their best friend—the sinner mourns his most amiable and successful comforter—the galaxy of friendship is deprived of one of its brightest ornaments. Society will long deplore one of its valuable members,—and the Church has lost a pillar of adamant strength and beauty!

Our Catholic Community has felt the loss so keenly that it has almost murmured at the providence of God; and although not daring to rebel against His authority, yet the unbidden and irresistible question still rises in the minds: Why was it necessary that these good men, in the prime of manhood, and in the midst of their usefulness, should be taken from us

without any visible reason? “The designs of Providence, in many cases, are far beyond our comprehension, and His ways past finding out.” At first sight, it might appear that this sad dispensation is of that class. To my mind, however, it seems otherwise, and that in it the purpose of God was clear and manifest. The great Being is constantly condescending to teach us the lessons of His providence by familiar example and illustration. We are not only continually reminded, both by His Holy Book, as well as from His teaching in the pulpit, of the shortness and uncertainty of life; but in His mercy, He goes further, and by this example seeks to bring home to us a striking illustration of the truth of this fact. He did not strike down the impenitent in his bold career of sin, nor did He snatch away the weak and timid believer who, unable to resist temptation, is rarely ever prepared to meet his last solemn end; but He singled out those who, though in the prime and vigor of manhood and health, apparently with many years of usefulness and happiness before them, yet who never, for one moment, were forgetful of the great truth, *that in the midst of life we are in death*, or of the divine precept, *Be ye always ready*. For the benefit of those to whom a sudden death would have been the greatest calamity, and whom He wished to admonish of their danger, He selected as examples those for whom death had no terrors, for whom to die was no sacrifice. While it was a mercy for God to furnish to the surviving sinner such a lesson of the uncertainty of life, it was no less a mercy to remove from the cares and toils of this temporal existence to a blissful immortality the holy victims that He was pleased to sacrifice on this mournful occasion. For us to mourn the fate of Fathers Claessens, Bradley, and Gerdemann, and Brothers Runge and Kenny, who were simply transferred from earth to heaven, is to sin not only against God’s providence, but against His mercy, also. We should regard their death as a tender, mournful triumph, rather than a funereal solemnity, to be accompanied by sorrow and weeping. It is we ourselves who should mourn, because we are not like them, and we should make haste to avail ourselves of this merciful dispensation to prepare for the hour of our summons, “For in such an hour, as you think not, the Son of man cometh.”—“Be ye therefore ready.”

Another lesson to be learned from this sad event, is the power and courage of faith. Of the five who were lost on this occasion, no fewer than four perished in noble, but fruitless, efforts to rescue a companion from the perils of his situation. Had the law of this world prevailed with these heroic men, which is that of self-preservation, but one instead of five would have been lost. But not so.—Regardless of self, they struggled for one

another's safety, not only by physical effort, but by prayers, confessions, and absolutions. They clung to one another, offering mutual aid and spiritual consolation, until one by one, failing in strength, they sunk to rise no more. Soldiers of the Cross! they died not for worldly glory and honor, like the warrior upon the field of battle, but they perished heroes and martyrs, to vindicate their faith in their Lord and Saviour Jesus Christ! The two survivors, Fathers Enright and Brother Guhl, more to be commiserated than their lost companions, after exhausting every means that human and spiritual power could employ to rescue them, were in the end saved, that they might bear the glad tidings of the triumphant death of their brothers, and that they might, by their testimony, bear witness to their heroic conduct, piety, and self-sacrificing spirit, in the cause of God and charity. They thus preserve forever to the world, this mournful example of the shortness of life and the uncertainty of death, and of the power and efficacy of faith to sustain us in the fearful transit from time to eternity.

Various Changes in 1866.

In the summer of 1866, the Redemptorist house at Cumberland was sold to the Carmelite Fathers of Leavenworth, Kansas, whose Superior, Rev. Father Cyrillus Knoll, was an old friend of our Provincial, Rev. Father Helmpræcht. The choir-novices, seven in number, with their Master, Father Dauenhauer, arrived in Annapolis, August 31st, and the professed students with Father Nicholas Firle, their Lector, on the 12th and 18th of September.

The house of Annapolis became again the house of the novitiate. It remained at the same time the only house of studies, at least for about two years, until the new one at Ilchester was finished. Thither were removed, in 1868, those students who had completed their course in humanities.

In the following October, 1866, a change of Superiors was made. Father Petsch, as may be easily imagined, had been completely overcome by the calamity that had befallen the Community. He was stunned by the loss of so many excellent confrères under circumstances so distressing, and he could not

bear the sight of surroundings which constantly reminded him of the sad occurrence. Grief would have killed him, had not Superiors come to his relief by transferring him to Pittsburg, where he exchanged rectorship with Rev. Father Thaddeus Anwander. October 13th, the day of Father Petsch's departure, his successor, Father Anwander arrived at Annapolis.

Shortly after the disaster, July 14th, Father Girardey was made Minister or, as it is called in other institutions, Procurator, instead of the lamented Father Clæssens. August 27th, however, he was transferred to St. Louis, where a new foundation of the Order had been begun. When Father Anwander entered upon office, Father Girardey's place was supplied by Father John Schneider, who had been attached to the Community a month before, and who had come to America on July 23, 1863, after having labored in England and Ireland for a number of years as a successful missionary. The same Father had to teach moral theology which had been taught by Father Clæssens. Rev. Fridolin Lütte was transferred to Annapolis at this time, as professor of dogmatic theology in place of Father Gerdemann.

Domestic Affairs from 1867 to 1872.

Father Anwander, being a man of great energy, strove to do all in his power to maintain the religious spirit in the house which was then in the fullest sense of the word, the nursery of the American Province, since it harbored both novices and professed students. The Community counted eighty-five, of whom twelve were priests, including six who had still to finish their second novitiate; thirty-five professed students, twenty-five being in philosophy and theology; fourteen choir-novices, sixteen lay-brothers, and eight lay-candidates. Of course, the burden did not rest on the shoulders of one. There were Father Dauenhauer, the Novice-Master, and Father

Burke, the Prefect of Students, who attended to the spiritual and temporal welfare of their respective flocks. Both were men of solid piety, eminent for their thorough religious spirit. They were at the same time tender-hearted as a good mother; consequently, they fully possessed the love and confidence of their subjects. To promote the health of the young men, Father Anwander had part of the large garden divided into plots, one of which was assigned to each student for cultivation of flowers or other plants as he might fancy. It afforded unspeakable delight to the good Rector to see the success of some in raising flowers; or that of others, more given to utility in their views, in the cultivation of beans, peas, or corn.

Father Anwander filled, also, the place of Professor of Pastoral Theology, and prepared the lately ordained priests for their missionary career. How he labored for the parish will be seen elsewhere. As he had been appointed only for the unexpired term of Father Petsch, his rectorship ended in July, 1868, when the new triennial appointments were published. He bade a solemn farewell to the Community on July 1st. He was called to Baltimore, where he filled the office of Consultor to the Provincial, Father Helmpræcht, who had been confirmed in his position for another term.

Father Anwander's successor, Rev. Nicholas Jæckel, arrived on July 6th. Rev. Nicolas Firlé succeeded Father Burke as spiritual Prefect of the professed students. The new Prefect left Annapolis for Ilchester, in the last week of July together with those students who had finished their classical course.

Our Lady of Perpetual Help.—On the feast of the Assumption of Our Blessed Lady, August 15, 1868, a ceremony of a peculiarly inspiring character took place. Father Provincial had procured from Rome a true copy of the renowned picture of Our Lady of Perpetual Help, which two years previously had been obtained by Father General, through the kindness of Pope Pius IX., for the Redemptorist Church of the Eternal City.

As copies of that picture were soon produced and exposed in many churches for the veneration of the Faithful, the devotion to it began to spread far and wide, especially wherever the Redemptorists were settled. In the same measure, too, as the devotion spread, the favors obtained through the Heavenly Mother multiplied. For this reason it was considered a great boon to possess such a picture in the house and chapel of the novitiate. It was hoped that not only the novices, but all the inmates of the house, would highly appreciate such a treasure. In order, therefore, solemnly to place the convent and its surroundings under Our Lady's maternal protection, the sacred Image was carried in procession through house and garden, and lastly deposited on the altar prepared for it, whence, as it were, our Heavenly Queen and Mother invites her children to come to her in all their needs, their sorrows, and their troubles. To impress this the more strongly on all, Father Provincial exhorted his hearers to make good use of so precious a treasure, since the Mother of God is so liberal in granting favors to her devoted clients.

This shrine of Mary has ever been a favorite resort for young and old, nor can it be doubted that our Blessed Mother will remain true to her beautiful title, Mother of Perpetual Help.

Father Burke, who had endeared himself to all, was called to New Orleans. He left Annapolis on February 22, 1869. His place was taken by another warm-hearted, self-sacrificing priest, Rev. John B. Duffy, whose labors for St. Alphonsus' parish in New Orleans had won him universal love and esteem in that city. Such a Father, no doubt, compensated the good people of Annapolis for the loss they sustained in the removal of Father Burke. Father Duffy arrived on March 2d. On the 10th, he was appointed Minister, or Procurator, of the Community. There were at that time five priests attached to the house, most of whom were exclusively employed in class duties,

since the education of the young men engaged their whole time and energy.

Nothing extraordinary or noteworthy occurred in the Community until January, 1871, when the young priests who had been ordained at Ilchester in June, 1869, were transferred to Annapolis to make their second novitiate under the direction of Father Wissel. These Fathers were the Revs. Matthew Bohn, Philip Rossbach, Michael Oates, Philip Colonel, Louis Cook, Francis X. Miller, Adam Dietz, Hugh Victor, Augustine Stuhl, and Augustine Eberhardt. Father Wissel being then Rector of St. Alphonsus, Baltimore, Father Jaeckel was appointed to take his place, while Father Augustine Freitag succeeded Father Jaeckel at Annapolis. The following July, he was duly confirmed in office by the Superior General.

In August of the same year, a number of students who had finished their humanities at Annapolis, left for Ilchester. August 31st, of the following year, the last six students completed their course of rhetoric and passed to Ilchester. From that time the young men received, had already completed their classical course. After profession, they entered at once upon the higher course at Ilchester, as will be further explained in the next chapter.

Parish Affairs and Apostolic Labors from 1862 to 1872.

After sketching the domestic affairs of the Redemptorist Community, we must turn our attention to their ministerial labors. It has already been said that, after the erection of the church, a decided change took place in the life of Catholicity in Annapolis. But especially since the transfer of students, Catholics, nay, even many non-Catholics who were attracted to St. Mary's church, derived the benefits resulting from the

increased number of priests then attached to the Community. These Fathers were, of course, principally employed as Professors engaged in teaching the various branches. Still several of them took an active part in the holy ministry, both at home and elsewhere. Among them were Fathers Seelos, Van de Braak, Bradley, Jacobs, Henning, and Girardey, all zealous and learned priests, who could in their turn administer the word of God, hear confessions, and instruct non-Catholics desirous of embracing our holy Faith. We find, for instance, the name of Father Bradley mentioned as the preacher of Lenten sermons in 1862. His delivery was not fiery, but persuasive; his logic was irresistible. Hence, whenever he preached, the Faithful, as well as others among the listeners, left the church deeply penetrated. Father Adrian Van de Braak began to give public lectures on the doctrines of the Catholic Church, which, as may be expected, were highly appreciated both by Catholics, who became thereby more thoroughly instructed in their holy religion, and by non-Catholics, whose prejudices and false notions about the Church were removed.

To awaken in the people a deep devotion to the Passion of our Divine Lord, the Holy Way of the Cross was introduced, and during the Lent of 1862, performed twice every week.

We must not neglect to state that, on August 31st, of the same year, Archbishop Kenrick administered Confirmation to eighteen persons, and, as mentioned elsewhere, expressed his great gratification at the progress of Catholicity in Annapolis.

Another important Undertaking was started in 1862, and that was the establishment of a Catholic school, which was opened on Sept. 29th. A sister of Charles O'Donoghue, one of the students, took charge of it. The old church was fitted up for that purpose, and the house formerly used as a residence for the priest now became the dwelling of the teachers. Besides secular training, the children received regular instruction in

our holy religion, and its effects were gradually perceived in their good behavior. The development of the school will be treated later on under a special heading.

The labors of the Fathers went on throughout 1863. One regret marked this epoch, that was the sickness which prevented Father Van de Braak's continuing his lectures. They were resumed however, in January, 1864, by Father Clæssens, Father Van de Braak's successor. The latter had been removed to Buffalo where, in December, 1863, he was appointed Rector of the Redemptorist Community. Father Clæssens had the principal charge of parish affairs and, being a man of extreme kindness and affability, he was soon idolized by every one.

On Christmas, which was celebrated with extraordinary splendor, he preached at High Mass a special sermon in behalf of the indebtedness of the Church. It was deemed advisable about this period to hold fairs and other entertainments, to raise funds for the liquidation of those debts. The people, as may be seen from the records, were very generous in contributing their mite on such occasions. When in the following May, a fair was held by the ladies of the parish, twelve hundred dollars were realized.

In May, 1864, the same Father, assisted by Fathers Gross and Gerdemann, preached a *Mission* for the benefit of the colored people. Although the attendance was small, twelve persons embraced the Catholic Faith and an increase of fervor was seen among those lowly ones of Christ. On July 10th, a special solemnity was inaugurated at the First Communion of the colored children.

In September, from the 18th to the 25th, *another Mission* was given, this time to the white parishioners, by Fathers Giesen, Wissel, and Burke. There were two instructions in the forenoon, one at five, and another at eight o'clock, the principal sermon being at seven in the evening. The exercises

were well attended, as may be judged by the number of confessions, two hundred and twenty. This mission, as is generally the case, produced a renewal of religious fervor.

A magnificent Illumination took place at Annapolis on the 14th of November, in honor of Abraham Lincoln, who had been elected President for a second term. By order of Father Provincial, the Community took part in the public rejoicing, and the convent was illuminated. Alas! none foresaw how quickly it was to be brought to a melancholy end!

On December 7th, the Most Rev. Martin John Spalding paid his *first visit to Annapolis*. That evening he lectured on "The True Church." The lecture was well attended. Many non-Catholics were in the audience, and they eagerly listened to the fascinating words of the learned and eloquent Archbishop. Next day, the feast of the Immaculate Conception, he confirmed thirty-seven persons, and assisted at the solemn High Mass. By order of Dr. Van de Kieft, the surgeon in charge, the band of the Naval School Hospital honored His Grace by serenading him on the evening of his arrival. The Archbishop graciously thanked them in a short speech, and concluded by exhorting them to save their souls.

In February, 1865, a two weeks' fair was organized by the ladies of the parish for the benefit of the church. Dr. Van de Kieft again kindly furnished music for some evenings. The net receipts from the fair amounted to \$2,000.

During March, Fathers Claessens and Gerdemann conducted the services of the holy Jubilee by appropriate sermons and other exercises.

On March 29th, Archbishop Spalding arrived from Baltimore to confer *Holy Orders* on a number of students. On the following day, Minor Orders and subdeaconship were given; next day the subdeacons were made deacons, and finally, on April 1, they were ordained priests. The names of the newly

ordained are: Revs. Charles Rosenbauer, James Gleeson, Hubert Bove, Joseph Firle, Lawrence Werner, Andrew Ziegler, James Keitz, Francis Oberle, John Berger, Rhaban Preis.

On the evening of March 30th, His Grace favored the people with another of his charming discourses, always listened to with unabated delight.

April 19th was appointed by order of the civil authorities as a day of general mourning for the lamented *death of the President*, Abraham Lincoln. The church was draped in black, the Office was partly sung, partly recited for the deceased Father Petit, who had died on the same day as the President, after which one of the Fathers addressed the assembly on the national calamity, though without touching upon politics.

On the 29th of January, 1866, Archbishop Spalding administered *Confirmation*. In the evening he delivered a highly instructive lecture, the subject of which was "The Church, the Civilizer of Nations." As usual, he had a densely crowded audience of attentive listeners, both Catholic and non-Catholic.

In the following year, 1867, *another Ordination* took place in St. Mary's Church. The professed students Andrew Sauer, John Saftig, Henry Kuper, Charles O'Donoughue, Nicholas Firle, John B. Blanche, and Joseph Colonel, were ordained on the three successive days, April 4th, 5th, and 6th, subdeacons, deacons, and, lastly, priests.

On the evening of April 4, 1867, the Archbishop gave a lecture for the benefit of the school. The tickets were issued at fifty cents, and the audience was very large. Until then, as has been stated, secular teachers had been employed in the school. Father Anwander now made arrangements with the Sisters of Notre Dame to take charge of it, and they entered upon their duties the following September. Further particulars on this subject will be found under the proper heading.

In 1868, on the feast of Pentecost, a collection for the Holy Father, Pius IX., was taken up in the church by order of the Archbishop. It amounted to sixty dollars, not an inconsiderable sum for those early days.

On September 24, 1869, Archbishop Spalding again confirmed a number of persons in our church.

From December 3d to the 13th, a mission was given in our church by Fathers Duffy and Freitag, the Forty Hours and the Jubilee being celebrated at the same time. The result was satisfactory.

A two-fold extraordinary Celebration took place in 1871.— On the 20th of June, the Holy Father, Pius IX, completed the twenty-fifth year of his glorious pontificate, an event which had not occurred since the time of St. Peter. Hence, it was celebrated throughout Christendom with extraordinary pomp. Little Annapolis did not remain behind, as may be judged from the following extract from the Annapolis paper, the “Maryland Republican” of June 24, 1871. The other celebration, which was closely connected with it, was that of a solemn Triduum celebrated in honor of St. Alphonsus, who had been declared by the Apostolic See, Doctor of the Church. This title is conferred on those saints who, by their learned writings, have defended in a special manner the doctrines of Holy Church, and combated prevailing errors.

The Catholic Celebration.

Last Sunday was a day long to be remembered by the Catholic world, and every heart, which could appreciate the grand importance of the anniversary was filled to overflowing with joy, which found expression in grand and gorgeous displays of pyrotechnics and pageants of beauty and grandeur. Annapolis, though far below her sister-cities in size, was not behind them in extensiveness of display or enthusiasm of spirit; and the celebration of the 25th anniversary of Pio Nono, will be among one of the pleasant

and proud remembrances of the Catholics of this city who hold in love and veneration the memory of their loved and honored Father of the Church. From the first dawn of

SATURDAY

the brazen bells rang out upon the pure morning air the commencement of the Jubilee, and at half-past seven o'clock the services were opened with Solemn High Mass. The remainder of the day was devoted to decorating the interior and exterior of the church. That evening, Father Freitag made a few suitable remarks, after which a grand display of fireworks took place, accompanied by a salute of twenty-five guns. Many of the private residences were brilliantly illuminated. Among the most prominent was the dwelling of Dr. Roland Walton, which presented a beautiful and imposing appearance, the entire premises, including the garden, being decorated with Chinese lanterns. The celebration continued until about eleven o'clock, when they ended to recommence on

SUNDAY

with Solemn High Mass at half-past ten o'clock. At eleven, an able and eloquent sermon was delivered by Rev. Father Freitag, Rector of the Church, who referred to the prominent traits in the character of Pius IX., and also related in graphic terms the various scenes and incidents in the life and during the Pontificate of the Holy Father. In the evening, services were begun in honor of St. Alphonsus, by Rev. Father Rossbach, who delivered an impressive sermon.

MONDAY, TUESDAY, AND WEDNESDAY

were devoted to the commemoration of St. Alphonsus, which was concluded on Wednesday night with the booming of cannon and a grand display of fireworks. The following were the subjects upon which discourses were delivered during the several days of this celebration:

I. "St. Alphonsus deserves the title of Doctor of the Church." Rev. Ph. Rossbach.

II. "The essential characteristic of his learning is humility." Rev. M. Oates.

III. "The primary source of all his literary publications was a burning zeal for the salvation of souls." Rev. F. Girardey.

IV. "Therefore, the *humble* St. Alphonsus is truly and indeed Ecclesie universæ Doctor Zelantissimus." Rev. A. M. Freitag, Rector.

In fact, the past week has been like a carnival season. The Catholic heart has been given new life, as it were, while the zeal and enthusiasm exhibited on the occasion show how earnestly and deeply they are interested in the welfare and preservation of the great Head of the Church on earth. The whole proceedings were conducted with spirit and zeal, order and dignity. Nothing happened during the pyrotechnic displays to mar the pleasure of the occasion.

Various Stations attended from Annapolis.

Besides their ministry in Annapolis, the Fathers were variously employed in outside duties. They had charge of the congregation at

Elkridge Landing (now “Elkridge”), which they visited monthly. That parish had been founded about 1845, by the Redemptorist Fathers of Baltimore. The first Baptism there recorded is that of John Thomas Tennemann, who was baptized June 15, 1845, by Rev. N. Petesch, C. ss. R. The same Father administered three other Baptisms that same year, and one was conferred by Rev. P. Cronenberg, C. ss. R. Various Fathers are recorded until 1849, when, as it appears from the same register, Father John N. Neumann had charge of the congregation, visiting the place four times between May 6, 1849, and April 8, 1850, and regularly, once every month, from the latter date to November 23, 1851. On March 28, 1852, he was consecrated Bishop of Philadelphia. The congregation continued to be attended by the Fathers of Baltimore until 1862, when the charge was transferred to the Annapolis house. The first Fathers of that Community who visited the place were Revs. H. J. Cornell, A. Van de Braak, F. Girardey, and J. Henning.

In 1864, from September 18th to 25th, Fathers Bradley and Gerdemann gave a very successful mission, during which separate instructions were delivered to those in different states of

life. The missionaries had the happiness of effecting a reconciliation between two men who had been enemies for a long time. The number of confessions exceeded two hundred.—The renewal of the mission was given the following April by Fathers Henning and Gerdemann. This renewal embraced, also, the celebration of the Jubilee granted by the Holy Father.

On August 6, 1865, Elkridge Landing was attended for the last time by the Fathers of Annapolis, its charge having been transferred to the Redemptorist Fathers of St. Alphonsus', Baltimore. They attended the congregation until January 20, 1866, when Rev. Desiderius De Wulf was installed by Father Girardey as permanent pastor.

Another station has since become a flourishing parish, which was attended by the Annapolis Fathers for many years, is

West River, eighteen miles from Annapolis. In November, 1862, Father Van de Braak visited the place for the first time. One Catholic family, the Fenwicks, formed the incipient congregation. They were descendants of one of the Pilgrim Fathers, Cuthbert Fenwick, who was the ancestor of the Fenwick brothers, one of whom became Bishop of Boston, the other Bishop of Cincinnati. Father Gerdemann, took special interest in this station. During the last week of December, 1865, he made a tour throughout Ann Arundel and Prince George's counties, to collect funds for the erection of a church for the little congregation.

The station was regularly attended once a month, sometimes oftener. The church was built and gradually furnished. In August, 1868, Fathers Burke and Gross gave a little mission to the Catholics, during which they had to contend against all kinds of obstacles: apostate Catholics, bigoted Protestants, and inclement weather. But the Fathers were not disheartened. To an audience of two or three, they preached with as much fervor as to a crowded congregation. And lo! toward the close

of the mission, the little church was crowded. The people entreated the Fathers to remain, but they could give them only the hope of a speedy return. During that mission, a whole family asked to be received into the Church. In October of the following year, 1869, Father Freitag and Father Wissel gave another mission in West River, during which one hundred and fifty persons approached the Holy Table.

At the request of the wife of Hon. Henry May, the Fathers of Annapolis, in 1863, took charge of the Catholics at

Easton, Talbot Co., Md. This was a town of about 2,000 inhabitants and already a thriving business place. Previously to that time, Mr. May's mansion, situated about three miles from Easton, was visited occasionally by a Jesuit Father, who offered the Holy Sacrifice for the benefit of the family and the few Catholics of the neighborhood. Father Cornell was the first Redemptorist sent to Easton. He held a public meeting in the town-hall, where he stated the object of his visit, namely, the erection of a Catholic house of worship. He was well received, and his appeal met the favorable response of a liberal subscription.

The loss of colored labor had made both farmers and citizens desirous of obtaining German and Irish laborers, who, as they well knew, could not be persuaded to settle where there was no Catholic Church. It was for this reason that the proposal to erect a church met general approval, and every one was willing, as far as his means permitted, to give the undertaking substantial aid.

There were at that time about one hundred Catholics in the town and its vicinity, but their number was expected to increase greatly by the measures taken to procure laborers from Ireland. The *Chronicler* for 1864 remarks: "As to the station at Easton, everything is favorably progressing. The number of Catholics is steadily increasing. Collections and

preparations have been made to build a church, toward which undertaking many Protestants have been exceedingly liberal.”

In July and August, Father Bradley visited Easton. Later on, September, 1863, Father William H. Gross took charge of the place. By his great zeal for souls and unalterable charity, he effected much good among Catholics and non-Catholics, whom he visited almost every month.

In January, 1865, the ice prevented navigation, and the usual visit to Easton had to be postponed. In March following, Father Claessens preached there the Jubilee. Father Henning discharged the pastoral duties at Easton in April, 1865. He availed himself of the occasion to extend his excursion over the other parts of Eastern Shore, with the view of ascertaining the condition of Catholicity and of reporting to the Archbishop, the Most Rev. Martin J. Spalding. In the same year, the latter visited Easton in person, where he administered Confirmation on December 3d, and gave an interesting lecture. From the 18th to the 24th of November, Father Enright had been at Easton instructing and preparing the Faithful for the reception of the Sacraments.

In November, 1862, the Fathers of Annapolis began to attend *Fortress Monroe*. They were asked to do so by the Archbishop of Baltimore, Most Rev. Fr. P. Kenrick, for the benefit of the garrison and of the people. The church was wholly apart and independent of the fort. It was not regularly attended by the military in a body, but by individuals, officers or privates, who had leave from the Commander. There was, also, a military hospital, whose wounded and sick sought the ministrations of the priest. To the latter, however, no encouragement was given, neither food nor shelter being offered him by the military authorities. The Catholics of the place were few and too poor to do anything in that way, but this did not prevent the Fathers from making occasional visits until the close of the war.

Various other minor Labors may be mentioned.—During the years 1862, '63, '64, the annual retreat to the Christian Brothers of Rockhill College, Ellicott City, Md., was given by one of the Annapolis Fathers, and in the last mentioned year, Father Claessens directed the Spiritual Exercises of several religious Communities in Cleveland, Ohio.

Lastly, the Annapolis Fathers frequently assisted at missions given by their confrères of other Communities, and occasionally helped their Fathers in Baltimore when, in special cases, there was a greater concourse of penitents and a too limited number of confessors.

CHAPTER IV.

The Redemptorists at Annapolis.

From 1872 to 1903.

DOMESTIC AFFAIRS.

Changes in the Educational System.

In the summer of 1872, as we have seen, the last professed students left Annapolis for the house of studies at Ilchester. Since then no classical studies have been pursued after Profession. Another system has since been adopted, whose development will now be briefly explained.

Until 1869, young men were received into the novitiate who had completed, at least their sixteenth year, and whose intellectual capacity had been sufficiently tested. After Profession, they resumed their classical studies, as the foregoing pages have shown. During the administration of Father Helmpraecht, an important change was introduced in this respect. In consideration of the numerous vocations which presented themselves on our missions, and for other reasons, Father Helmpraecht organized, in 1867, a kind of boarding school in St. Alphonsus' hall, Baltimore. There a limited number from other cities together with some of the resident boys of Baltimore were to be initiated in the rudiments of Latin. A Father was appointed to take charge of this institution, which was called "St. Alphonsus'

Academy.” Father Provincial’s intention, at first, was merely to give the young men a chance to prove their intellectual abilities. The accommodations, besides, were so limited as to allow the admission of only a dozen boarders.

In 1868, however, another Father took charge of the little school, and he thought it would prove more advantageous for the young men to finish their classical course under the care of the Congregation, before entering the novitiate. Father Anwander, one of the Provincial’s Consultors, seconded the idea, and prevailed on Father Provincial to give his consent. Thus, the Preparatory College gradually came into existence. But since the pupils had to stay at the institution for more than one year, the accommodations at St. Alphonsus soon proved insufficient. Father Anwander, who in the meantime had been appointed Superior at St. James’, came to the rescue. He had part of the school-house fitted up for the pupils, their dormitory being in the garret. Here the number of pupils increased to eighty-five. The Institution had now, by gradual development of the various branches of studies, grown into a regular college with six classes.

Under these circumstances the old difficulties gradually reappeared. In 1871, more room was peremptorily required. In the following year, Father Provincial had the so-called “Lower College” built at Ilchester. It was a frame structure connected with the old stone house at the foot of the hill, which had been erected by the former owner of the place. Very soon, however, nay, even from the very beginning, the new accommodations proved insufficient for the greatly increasing number of pupils; and with succeeding years, other drawbacks and difficulties of various kinds made themselves felt.

At last, in 1881, Father Helmpræcht’s successor, Rev. Father E. F. Schauer, succeeded in finding a suitable place for this important institution. At North East, sixteen miles east of Erie, Pa., a Protestant college building, the “Lake Shore

Seminary," was for sale. The terms were inviting, and the property was purchased and fitted up for its purpose. On August 2d of the same year (1881), the new college was solemnly dedicated by Bishop Tobias Mullen, of Erie. At the present day, this college, with the convent of the Fathers on one side, and the magnificent new chapel on the other, is one of the best organized institutions of its kind in the United States.

Various Domestic Matter until 1880.

On September 1, 1870, were invested the first three novices who had finished their humanities at the Preparatory College, or, as it is usually styled, the *Juvenate* of the American Province. A year later, they pronounced their holy vows, immediately after which they were sent to Ilchester. Two of them are now holding important positions in this Province. In 1871, six novices were received, five of whom made their profession in September, 1872, on the same day that twelve others were invested. Of these five only one is still living, Rev. Father John Frederick, C. ss. R. Of the twelve who then received the habit, one died as a novice, after having made his profession on his death-bed, while another failing in vocation left the novitiate. The other ten were duly professed, September 1, 1873.

On the last mentioned day no investiture of choir-novices took place, as Superiors deemed it advisable to add another year to the preparatory course. In 1874, when the first choir-novices were again received the day of profession was changed from September 1st, to August 2d, the feast of our holy Father Alphonsus, a day most appropriate for such ceremonies. This pious custom in regard to choir-members has, with but few exceptions, been since observed.

The domestic history of these years presents no striking events to interest the reader. The evenness of regular life was

uninterrupted, and the duties of the novitiate are, by their very nature, such as to attract neither the attention nor the interest of outsiders. The various improvements made on the premises during that period belong to the sphere of simple household matters.

It was only at the end of January, 1873, that a noteworthy event took place. Father Freitag, until then Rector of the Community, and as such, pastor of the Congregation, was transferred to Boston, and Father Dauenhauer, the Master of Novices, was appointed Superior. As the Community had greatly decreased by the removal of the professed students, the cares and responsibilities of the local Superior had proportionately diminished. That functionary could, in consequence, very easily superintend the novices as well as the rest of the Community. Later on, when the house of Annapolis was made a regular missionary centre, the office of Rector was again separated from that of Novice Master. Father Dauenhauer was confirmed in his double office in 1874, when the usual triennial appointments were made. He remained in office until July 17, 1877.—From 1872 to 1877, the Second Novitiate was conducted at Annapolis by Father Wissel.

Death of Confrères.—Several deaths occurred in the Community during the same period. Two pious choir-novices, Anthony McCann and Nathanael Clarke died on March 15, 1874, and March 27, 1877, respectively. One professed student, Joseph Fuchs, breathed his last, on July 17, 1874, and lastly, on March 28, 1875, the exemplary novice-brother, Vincent Columban Higgins, died. Particular notices of each will be found in the list of the deceased.

Change of Superior.—In 1877, on July 17th, Rev. Father Nicholas Firle entered upon the office of Rector and Master of Novices, after spending nine years at Ilchester as Prefect of Students. The Community continued in the meantime the

quiet, but laborious, life which specially characterizes the novitiate.

New Burial-place.—In the summer of 1878, during the rectorship of Father Firle, a new burial-place for our confrères was prepared on our own premises. It consists of a vault of many compartments. Later on a beautiful mortuary chapel was erected over the vault, an illustration of which adorns this volume. Since the time of Father Mueller's rectorship, the remains of the deceased brethren were entombed in a vault under the sacristy. But it no longer afforded room for interments.

Labors which concern the Faithful in general, at home or elsewhere, will form the subject of subsequent treatises.

Various Events of Interest.

In July 1880, the *triennial appointments* of Superiors were published: Rev. Father Andrew Wynn became Rector of the House of Annapolis, and Rev. Father Nicholas Firle was confirmed as Master of Novices. The latter remained in office until August 7, 1883, when he was transferred to St. Alphonse, New York, being succeeded by Rev. Father Peter Zimmer.

Gratitude of the Redemptorist Community prompts the record of the following event: August 8, 1881, Mrs. Eliza Randall, one of the principal benefactors of the Redemptorist Community, died at the advanced age of eighty-two years. She had always been a pious and devoted Catholic, doing good wherever she was able. She bore a protracted sickness with truly Christian patience, and was well-prepared to meet her Divine Judge.—It was this venerable lady who, upon the arrival of the Fathers, assisted them to the the utmost of her ability, although her means were rather limited. She was ever after ready to render them any service in her power.

A twofold Anniversary. — The year 1882 is memorable both for the entire body of Redemptorists, and, in particular for those of the American Province. It was on November 9th, that the Congregation celebrated its one hundredth and fiftieth birthday, since it was founded by St. Alphonsus in 1732, at Scala, a little town in the kingdom of Naples. It was, moreover, fifty years on June 21st, since the first colony of Redemptorists set foot on American soil. Hence, it was proper that, a feast of thanksgiving should be celebrated in commemoration of the twofold anniversary. But since these two events did not concern the Faithful at large, but rather the Redemptorist home-circle, it was thought proper to have the celebration take place in the chapel of the novitiate. Solemn High Mass was chanted, followed by Benediction of the Most Blessed Sacrament and the “*Te Deum.*”

During the same year, on November 25th, the Community witnessed the peaceful death of the young novice-brother, Antonine, whose secular name was Bernard Heimel. A short obituary is found elsewhere.

Changes of Superior and other Members.

Appointment of Father McInerney.—At the expiration of Father Wynn’s term in 1884, Rev. Father Augustine McInerney was appointed Rector. He received the news of his appointment while on a mission, being then stationed at St. Alphonsus’, New York. He arrived at Annapolis, June 4th, and took formal charge of his office early the next day. On the 9th of the same month, Rev. Father Wynn left Annapolis for his new home, Boston, Mass., where he was attached to the mission-church of Our Lady of Perpetual Help. Rev. Father Zimmer was confirmed in his office of Novice Master.

Other Changes.—About the same time, Rev. Father William Brick became a member of the Community, taking the place of Rev. Father John H. Lowekamp, who was transferred to the house of St. Boniface, Philadelphia, Pa. During the seven years and more that Father Lowekamp belonged to the Annapolis Community, he had been very active in the parish. His zeal for the house of God and the salvation of souls, combined with the winning gentleness which he always exhibited, won for him, the special love and esteem of the faithful of Annapolis.

Besides these there was attached to the Community a number of other Fathers, who were principally employed in giving missions. Among the latter may be mentioned Fathers Wissel, Weigel, and Currier. Father Rector McInerney and Father Brick were, likewise, much engaged in mission-work.

Patronal Feast.—It may here be mentioned that during Father McInerney's term of office, his patronal feast, which falls on the 28th of August, was always celebrated with extraordinary splendor. Besides the High Mass, which was sung by him, the school-children under the direction of the Sisters always found ways and means to render the day pleasant, by one of those charming entertainments which filial love and innocence make so attractive. In the home-circle, the day was equally one of rejoicing. Visitors came from neighboring Communities to pay their tribute of fraternal affection. This was most particularly the case in 1886, when their number was larger than usual. The good Father was complimented in all available languages not only in English, German, and Latin, but also in French, Spanish, Italian, Irish, Polish, Dutch, and even in some of the dialects.

Transfer of Remains.—November 2, 1885, the remains of our deceased brethren, twenty-four in number, were transferred to the new vault.

Visit of Archbishop W. H. Gross.—In April, 1885, the Annapolis Community enjoyed the privilege of having the late Archbishop of Oregon, Most Rev. William H. Gross, a guest in their midst. He had come to make his annual retreat and revive in his soul the wholesome lessons, learned as a fervent novice in these hallowed precincts. It afforded as much consolation to him as edification to the Community, and more particularly to the novices, to perform the practices of humility customary among Redemptorists. This venerable Prelate, who had worked like an apostle while a Redemptorist, continued to exhibit the same zeal to the end of his life. Far away from his diocese, he closed his days among his Redemptorist brethren and found a grave in their midst. All this appears to us providential. May he rest in peace!

New Appointments.

Father Henry Dauenhauer, Rector.—In June, 1887, Father McInerney's term of office expired. He was transferred in the same capacity to the mission-church of Our Lady of Perpetual Help, Boston, Mass. Father Henry C. Dauenhauer came to Annapolis in his place, after having filled the office of Rector at St. James', Baltimore, seven, and at St. Alphonsus', in the same city, three years. Father Zimmer continued in his charge as Master of Novices. Father McInerney left Annapolis, June 20th, after having labored there as simple missionary for four years, from January, 1877, to February, 1881, and from 1884 to 1887 as Rector. In the latter capacity, he has left among other memorials one particular monument of his zeal for God's glory, namely, the renovation of the church, of which we shall speak later.

Father Joseph Henning, Rector.—In June, 1890, were published the names of the newly nominated Superiors. Father Joseph Henning was appointed Rector at Annapolis, and Father

Dauenhauer replaced Father Zimmer as Master of Novices. On June 29th the new Rector took formal possession of his office. The Band of the Naval Academy, under the leadership of Mr. Charles Zimmermann, our organist, serenaded him a few days later, July 2d.

Father Dauenhauer resumed his old charge with his accustomed energy, endeavoring to instil into the minds of the young men the true Redemptorist spirit, of which he himself was a living model. He was, however, no more the man of 1865, when, for the first time, he held this weighty office. For the last twenty-five years he had been burdened by important charges, whose labors were now telling on his once robust constitution. No immediate danger was apprehended, however, when, on April 23, 1891, he had a slight stroke of apoplexy. He retained consciousness, but was unable to apply his mind, or to use his hands freely. It was thought that the salubrious air of Saratoga would benefit him, on May 26th, therefore a Father accompanied him thither. There he lingered for nearly two months, when Almighty God called this faithful servant to a better life, July 19th, the feast of the most Holy Redeemer. It is noteworthy that Father Dauenhauer was born on October 23d, a secondary feast of the Most Holy Redeemer, as if Divine Providence willed to indicate that he was a thorough Redemptorist.

His remains were brought to Annapolis by Father Patrick H. Barrett, the Superior at Saratoga, and solemn obsequies were celebrated on July 22d. Father Litz, the Provincial, was the celebrant, assisted by Fathers John Lowekamp and Adalbert Frank. Father Schauer, a class-mate of the deceased, pronounced the funeral oration. The Fathers, especially the Superiors were present in numbers, since Father Dauenhauer had been the beloved Master of many of them.—Further particulars will be found elsewhere in this book.

Father William Brick, who had supplied F. Dauenhauer's place on his departure for Saratoga, now became Master of Novices, and continued in office until May 24, 1893.

Death of Father Burke.—Another death, which occurred shortly after that of Father Dauenhauer, must here be recorded. It was that of Father Michael Burke, who also died at Saratoga, October 9, 1891. He had been attached to the Annapolis Community since June, 1887, but, on account of his fast failing health, he went to Saratoga some months previously to his death. His remains, too, were brought to Annapolis, where the funeral services were performed on October 10th, amidst a large concourse of the Faithful of the parish and confrères of other Communities. A short account of the life of this most estimable Father is found among the sketches of deceased brethren.

Triennial Changes and other Events of 1893.

1893 was a most eventful year for the Congregation of the Most Holy Redeemer and, consequently, for the Community at Annapolis, also. The first remarkable event was the

Beatification of Gerard Majella, a lay-brother of the Institute. It took place on January 29th, to the great joy of his Redemptorist confrères. That saintly brother was in the time of St. Alphonsus regarded as a prodigy of divine favors. The holy Founder looked upon him as a saint who would one day be honored on the altar. The saint himself, therefore, after Brother Gerard's death, which occurred in 1755, took the trouble to write his Life. Innumerable were the favors, spiritual and temporal, obtained by those that invoked him with confidence. Our late Pontiff, the immortal Leo XIII., took personal interest in the cause of Beatification of the Servant of God. He would have rejoiced had he been able, also, to enroll his name among the fully canonized. Animated by

these sentiments, in the month of July of the same year, he signed the introduction of his Cause. The miracles since wrought through the intercession of Blessed Gerard are not only very numerous, but also incontestable. Owing, however, to the rigid laws that guide the Church in such proceedings, the happy day on which we shall be allowed to invoke the Servant of God as “Saint Gerard,” has not yet dawned, though it is hoped, it is not far distant.—A solemn Triduum was celebrated in honor of Blessed Gerard on the occasion of his Beatification.

The Provincial, Father Litz, and his companion Father Wissel took part in the solemnity of Beatification at Rome. They were welcomed back in Baltimore by a number of Fathers of the Annapolis Community, on March 24th.

Change of Superiors.—During May, the new triennial appointments were received at Annapolis. Father John H. Lowekamp, who had for years endeared himself to the people of Annapolis, and who was at that time Superior of the House of Our Lady of Perpetual Help, New York, became Rector at Annapolis and Master of Novices. The late Rector, Father Jos. Henning, was transferred to Ilchester as Professor of Moral Theology, being at the same time Consultor of Father Ferdinand Litz, who entered upon his second term as Provincial.

Death of Father General.—On July 13th, a cablegram announced the death of the Most Rev. Father Nicholas Mauron, Superior General of the Congregation of the Most Holy Redeemer. In January, 1882, he was seized with the first stroke of paralysis. His life was despaired of, but he rallied, a fact attributed, and with good reason, to the prayers and heroic sacrifices offered in his behalf. His health had never been strong, but now he grew daily feebler in body, though his mind remained bright and active until death. During the last two

years his sufferings increased. On July 6th, it was deemed advisable to administer to him the Last Sacraments, and thus prepared, he delivered his soul into the hands of his Creator. For thirty-eight years his government of the Congregation, had been signally blessed by Heaven. This is not the place to enter upon the details of his career. Suffice to say, that this truly saintly Superior possessed the love and veneration of his subjects, then numbering over twenty-five hundred. Solemn obsequies were celebrated for the deceased common Father.

Domestic Chapter.—According to the Statutes of the Congregation, the Superior General is elected by a General Chapter, in which the Provincial with two Fathers of his Province take part. The last mentioned Fathers are elected by secret ballot at a Provincial Chapter, in which the Rectors with one Father from each House convene. The companion of the Rector is elected by the Domestic Chapter which is held in the same manner as the Provincial Chapter, at which all professed priests of the respective Community assist. Such a Chapter was held at Annapolis, August 19, 1893, and Father Huber was chosen on the first ballot.

The Provincial Chapter took place in Baltimore, September 27th, on which day the Blessed Sacrament was exposed in the chapel of the Novitiate from 8 a. m. to 7 p. m., and special prayers were offered by the Community. Fathers Schauer and Henning were chosen to accompany F. Provincial to Rome.

Notable Events of 1894 and 1895.

The year 1894, like its predecessor, presents facts of special interest. First of all, the eyes of all Redemptorists were directed toward the General Chapter to be held at Rome on February 25th, of this year. Very Rev. Father Litz with Fathers Henning and Schauer sailed for Europe about the end of Jan-

uary. Father Huber took Father Henning's place at Ilchester as Professor of Moral Theology, while Father George Dusold became acting Provincial.—On March 2d, the news arrived of the election of Rev. Father Mathias Raus, as Superior General and Rector Major. The tidings brought gladness into the heart of every Redemptorist, especially as the new Superior had been designated by Father Mauron Vicar General for the time of vacancy after his demise. The happy event was, therefore, duly celebrated by appropriate thanksgivings.

A Sad Accident.—Some time in February, one of the brothers, Benno Seeger, ran a rusty nail into his finger. He paid little attention to it, but went on with his duties as cook to the Community. After some time, however, the good brother began suddenly to experience difficulty in swallowing. It became evident, that the brother was showing unmistakable signs of lock-jaw. Dr. Walton, who was called in, removed two pieces of the nail from his finger that evening. Two doctors, called in for consultation, declared the case hopeless. The brother was removed to the infirmary, where he received the Last Sacraments and renewed his vows. He bore his sufferings with great patience, his only desire being to go to heaven, happy in dying a Redemptorist. The good brother suffered constantly violent spasms, which he offered to God for the conversion of sinners attending our missions. His tongue was severely bitten between his clenched jaws. — He died at 1 a. m. on March 18th, and was buried on March 20th, his Lutheran relatives being present at the funeral.

A Silver Jubilee.—On the 15th of April, 1894, Brother Anthony, the Beloved of the Community and, indeed, of the whole Province, completed the twenty-fifth year of his holy vows. Superiors deeming it a fitting occasion to manifest to the humble brother their paternal affection, appointed the following day as one of general rejoicing. Many visitors presented them-

selves on the occasion, and so many addresses were made, that the good brother was entirely overcome by the extraordinary manifestation of fraternal charity toward him.

New Appointments.—Complying with the duties of his office, the newly elected Superior General appointed the local and provincial Superiors, nominating Father William Brick, Rector of Annapolis, Father Lowekamp being transferred to Buffalo as Rector of St. Mary's Church. The office of Novice Master fell upon Father Paul Huber. These appointments were published November 20, 1894. Very Rev. Father Litz was re-nominated Provincial.

A Second Novitiate.—On several occasions, the so-called Second Novitiate has been mentioned as a preparation of newly ordained priests for the active ministry. There is no fixed place for it, since it is determined by circumstances. This year, however, Annapolis was again chosen, and Father McInerney, then Superior in Brooklyn, was called upon to take the direction of twelve young Fathers, who had been ordained June 14, 1894. Father McInerney arrived at Annapolis, August, 8, 1895 and entered at once upon his new charge.

Death of Brother Anthony.—This good Brother did not long survive the gala-day of his Jubilee, celebrated April 16, 1894. Although his fervor would not allow him to withdraw from work or ask for relief, nevertheless, those that lived with him could notice that his advanced age of seventy-five was making itself felt. His hair had whitened, and his limbs had grown stiff, so that he could no longer move about with the alertness of earlier days. Still he continued faithful at his post, until other infirmities set in, which prevented him from attending to his usual work. His condition grew more serious in the following summer. It was, therefore, deemed prudent to administer to him the Sacrament of Extreme Unction, which he received with full consciousness on August 19th. He lin-

gered until September 1st, when symptoms of approaching demise showed themselves, and he was strengthened by the Holy Viaticum, which he received from the hands of Father Rector. The next day, September 2d, about nine in the morning, he told the Prefect of the sick that he was going to leave them on that day, because St. Alphonsus, St. Joseph, and his dear Mother were calling him. At two o'clock in the afternoon, his agony began. He had just made his weekly confession to Father Minister, after which he said that he was ready to go to heaven where he could pray for all. Later on the prayers for the dying were recited, the good brother answering the invocations of the Litany. At seven o'clock the *Angelus* rang, and while the attendants paused to recite it, Brother Anthony breathed his last, surrounded by the whole Community.

His funeral took place September 4th. The solemn Requiem Mass was celebrated by Rev. F. Rector, assisted by Fathers Lutz and Bader. Many were the mourners from other houses, and the concourse of the Faithful was great.—A short sketch of his life will be found in another part of this work.

Events of 1896 and 1897.

The year 1896 presents few items of domestic affairs interesting to the reader. On October 24th, a novice-brother, John Philip McIsaacs, died at 11.45 p. m., and was buried on the 27th.

Rev. Father Joseph Cunningham, who had been stationed at the Annapolis house for the past three years, always ailing, but full of energy and good-spirits, surrendered his soul to its Creator on December 1st.—His obsequies took place on December 3d, at which his brother, Reverend Francis Cunningham, of Quincy, Mass., and his sister were present. A brief account of his career is given elsewhere in this work.

During this year Father McInerney conducted another course

of the Second Novitiate. After some time, however, rheumatism attacked and gradually unfitted him for his usual priestly and missionary labors, and lastly, paralysis rendered him utterly helpless. Since January 1901, he has not been able to say Mass. He finds his sole happiness in the daily reception of the Bread of Life from the hands of one of his Reverend confrères. His only consolation consists in being able to suffer for his Divine Redeemer in patience and cheerfulness.

The record of 1897 offers little matter of general interest.

A Recantation.—A certain woman who, about thirteen years previously had publicly accused several of our Fathers as well as some Sisters and secular priests, of notorious crimes, and whose accusations were utterly unfounded, being on her death-bed, made under an oath before a Notary public, and two of our Fathers a solemn retraction of her false statements. She then received the Last Sacraments, and after her death was given Catholic burial.

Death of Rev. Father Bernard Arant.—This Father who had been partly paralyzed for some years, died on May 1st, and was buried during the mission, then going on in our church. Further particulars will be found where mention is made of deceased members.

Repairs.—Toward the middle of July, a new wall was completed on the east side of the old house, or Carroll Mansion. When the frame-building connected with that part of the Mansion was taken down on account of its decayed condition, the brick wall next to it, being exposed to the inclemency of the atmosphere, gradually gave signs of its unsafe condition by bulging out nearly a foot. A new one was erected in its stead, which not only strengthened the building, but also improved its appearance. The whole building was at this time repaired and painted, which gave to it a more attractive exterior.

The Second Novitiate was this year intrusted to Father Brick, since Father McInerney's suffering condition precluded his continuing labors so numerous.

The year 1898.

The year 1898 was signalized by some remarkable events, the account of which may prove interesting.

Chaplaincy.—In January, Father Rector accepted the chaplaincy of the Maryland Senate for the opening session of the Legislature. It was customary to call on the Rector at St. Mary's to discharge the duties of chaplain in the house of Delegates but rarely in the Senate.

New Appointments.—In April, the triennial appointments of Superiors were published, this time involving many changes. First of all, Rev. Father William G. Luecking, until then Prefect of Students at Ilchester, was hailed as the new Provincial, with Fathers McInerney and A. Frank, of St. Alphonsus, Baltimore, as Consultors. Father Brick, the Rector of St. Mary's, Annapolis, succeeded Father Luecking as Prefect, and Father Joseph Kautz, who had been Superior in the far West at Seattle, was called to be Rector at Annapolis. The Master of Novices, Rev. Father Huber was confirmed in his office. On April 25th, the new Provincial made his first visit to Annapolis, where he received heartfelt congratulations and the promise of prayers that his administration might be a source of blessing to himself and to all confided to his paternal care.

Death of Brother Hilary.—This brother, a man of eighty years, had been fast failing both mentally and bodily. For this reason, it was deemed advisable to administer to him the Last Sacraments on July 22d, the thirty-seventh anniversary of his profession. He lingered until November 17th, when he peacefully expired. An obituary notice is given elsewhere.

Profession and Investiture.—*Spanish Visitors.*—August 2d, the feast of St. Alphonsus, for a number of years the day of Profession and Investiture of Novices, was this year marked by some extraordinary circumstances.

The war with Spain, begun in April, had ended disastrously to the Spanish fleet. It so happened that on July 16th, sixty Spanish prisoners, among whom was Admiral Cervera and many of his officers, were brought to Annapolis by the cruiser "St. Louis." On the following day, July 17th, the Admiral, his son, the Commodore, and several Spanish officers paid a visit to our house. They were shown the buildings and grounds, and went away highly pleased with the kindness and cordiality of their reception.—The next day Father Rector with a companion paid his respects to the Spanish prisoners at the Naval Academy. He was introduced to the new superintendent, Admiral McNair, who granted the Fathers the privilege of entrance whenever they wished to see the Spaniards. An intimate friendship soon sprang up between them and the Fathers, especially between the Admiral and the Rector, Rev. Father Kautz.

On July 24th, Captain Eulate of the "Vizcaya" and Commander Roldan of the "Vizcaya" after attending Holy Mass in our church, took breakfast at the house. About forty of the prisoners were present at the late Mass. They edified the beholders by their devotion and good behavior. After Mass the Admiral, his son, and several others were invited into the house and entertained by the Fathers.

The feast of St. Alphonsus, always celebrated with extraordinary solemnity, was a fitting occasion for showing courtesy to our foreign friends in their hour of tribulation. The invitation extended to them was promptly accepted, the Admiral even sending flowers for the Altar. High Mass was chanted at 7 o'clock by the Very Rev. Provincial, assisted by Revs. FF. Rector and A. Hild as deacon and subdeacon. The Students of Ilchester chanted the Mass.—At 10 o'clock took

place the ceremonies of Profession and Investiture, performed by Father Provincial, who also delivered an address appropriate to the occasion and its circumstances. Five made their profession and fifteen were invested, nine of the latter being choir-novices. After the ceremonies, the Admiral and his company spent some time with the Fathers, for they were now regarded as cherished friends of the Community.

August 25th, His Eminence, Cardinal Gibbons, came to Annapolis to visit the Spanish prisoners. After visiting the navy yard, he and Admiral Cervera, together with Angelo, the Admiral's son, Commadore Paredes, Captain Eulate and the Spanish chaplain, Rev. B. Martinez, dined with the Fathers in the convent. The Cardinal made a touching little address in honor of the heroic Spaniards, to which the Admiral responded in French. A toast was given by His Eminence in honor of Cervera, and the Admiral responded by one in honor of the Church, and her eminent Prelate, the Cardinal. The afternoon was most enjoyable to all present. The party left at half-past two. The Cardinal went to Baltimore on the steamer "McLane" which had been kindly placed at his service.

On September 5th, Rev. Father Rector accompanied the Admiral to Baltimore whence he was to set out for Spain. Seven days later, he received the following telegram from the Admiral: "Portsmouth Depot, N. H., September 12, 1898,— Father Kautz, St. Mary's Church Annapolis, Md.: *Al dajar su pais saludo todos los padres y hermanos deseandoles toda clase de bienes. Cervera.* (On leaving your country I greet all the Fathers and Brothers wishing them all kinds of good things.) In October, Father Rector received a beautiful photograph⁽¹⁾ and a letter from Admiral Cervera then in Madrid. Besides other letters, he has also sent a beautiful album containing

(1) A reproduction of the photograph is found in this volume.

the photographs of the Cervera family including even the latest arrival, his little grandchild. The case was received December 19, 1901.

Archbishop Gross' last visit to Annapolis was made on October 17th. He was completely broken down in health, but he hoped to regain some of his former vigor in the quiet and solitude of Annapolis. Father Courtade accompanied him, for he was too weak to travel alone. On October 19th, at 2 p. m. was held an entertainment by the children of the parish, in order to raise a contribution towards the monument to General Lafayette of Revolutionary fame. It was to be erected in Paris, France, at the exposition of 1900. Archbishop Gross was present with Father Rector, and, weak as he was, he made his last address. On October 31st, the Archbishop, accompanied by Father Rector, left Annapolis without having derived the benefit for which he had hoped. He went first to Ilchester, then to Baltimore. On November 14th, while the Community was at dinner, a telegram was received, announcing the death of the pious, zealous Prelate. He died in St. Joseph's Hospital, assisted by Rev. Father Firle.

Golden Jubilee of Profession.—Rev. Father Michael Mueller, who had deserved so well of Annapolis, both of parish and of convent, was to have the consolation of spending the last days of his early pilgrimage within the walls which, forty years ago, had arisen through his zealous efforts. He arrived from St. James', Baltimore, October 12th, and found a great celebration awaiting him. December 8th, was the fiftieth anniversary of his holy vows which he had pronounced at St. Trond, Belgium. Father Rector did everything to make the day as solemn as possible. At 10 a. m. a long procession of priests, novices, brothers, altar boys, and fifty little children moved from the rectory into the church. Last came the venerable Jubilar-

ian, assisted by Revs. Father Hespelin and Wissel, the former being the senior among the Fathers of the Province.

On arriving in the sanctuary, the Very Rev. Father Provincial with his assistants Revs. FF. Neithart and Putzer, ascended the altar-steps and occupied chairs on the platform of the altar. Then the Jubilarian stepped forward and renewed the vows, which he had first pronounced fifty years before. This solemn act over, Father Mueller took a seat on a throne which had been erected in the sanctuary, his assistants on each side. Solemn High Mass followed. It was sung by Rev. Father Nicholas Firlé, with FF. Litz and Wynn, as deacon and subdeacon, all three having been Novices under the Jubilarian. Rev. Father Neithart in his sermon paid a beautiful tribute to Father Mueller's eminent virtues, especially to his strong faith, and the signal merits earned by his indefatigable labors, among which his writings form a very conspicuous part. Professor Charles A. Zimmermann and his choir enhanced the solemnity by their masterly music. No fewer than thirty-four priests took part in the celebration. After the solemn High Mass, the procession again formed, and the Jubilarian was conducted from the church to the house.

During the repast which followed, the assembly was regaled by the eloquence of the choir-novices, who lavished eulogiums on the deserving Jubilarian, in various languages, both in prose and poetry. Lastly, Father Wissel, who was ordained with Father Mueller, arose and, in a short but touching address expressed the sentiments of the Fathers present, closing with the toast *Ad multos annos*. The Jubilarian rose to respond, but being overcome by emotion burst into tears. Father Provincial replied in Father Mueller's name, thanking all present for the marks of love and kindness shown him on this occasion.

At 7 p. m. the Jubilarian was called to the parlor there to meet a number of the leading men of the parish. The spokes-

man was Mr. Hugh McCusker, the oldest member of the parish, the very gentleman who forty-one years previously had accompanied F. Mueller on the first day of his collecting tour. He now stepped forward and read, from an artistically illuminated manuscript, the sincerest sentiments of love and greeting from all the members of St. Mary's parish, handing him at the same time a purse containing \$112.25, as a token of the lasting gratitude of the Annapolis Catholics.

The celebration was closed by solemn Vespers, at 7.30 p. m., followed by Benediction of the Bl. Sacrament. But what was the Jubilarian's surprise when, on returning from the services, the sweet sound of choice music greeted his ears, and, filled the spacious convent! Ten pieces of the Naval Academy Band under the direction of their able leader, Professor Charles A. Zimmermann, had come to serenade the venerable Jubilarian. Father Rector this time, also, expressed his hearty thanks to the musicians in F. Mueller's name.

During the day congratulatory telegrams and letters poured in from all parts of the Union and Canada, from Rectors and from his former novices who were prevented from being present.—It was a most fitting circumstance that F. Mueller should celebrate his Golden Jubilee in Annapolis, where he had left so many traces and even material monuments of his zeal and love for the welfare of the Congregation of the Most Holy Redeemer.

Death of Father Mueller 1899.

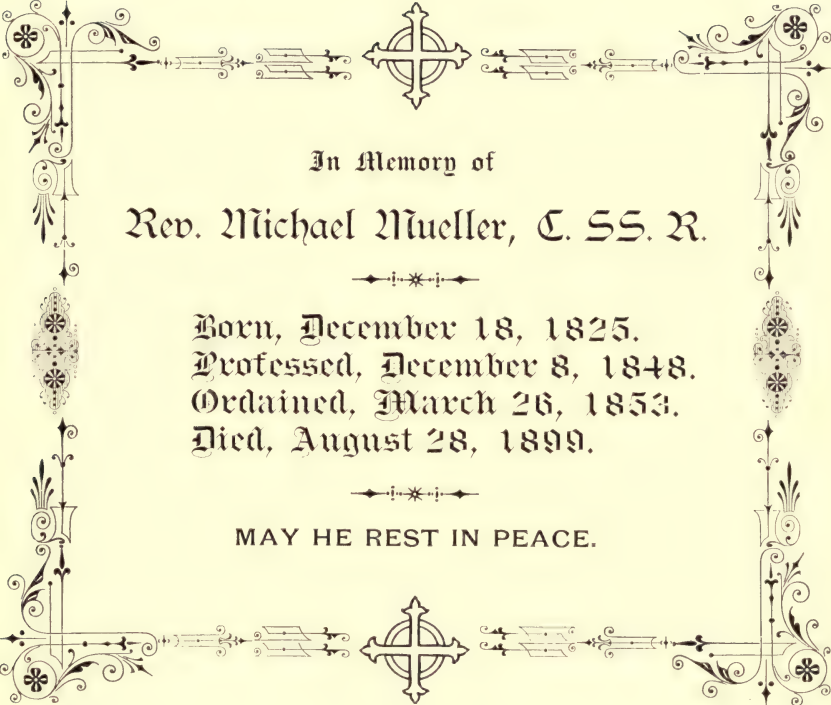
In the domestic circle of the Annapolis Community only one event took place in 1899 deserving of record in this volume. Father Mueller, who had celebrated the Golden Jubilee of his profession on December 8, 1898, being then in weak health, gradually grew more feeble, so that the physician declared he might die at any moment. It was, therefore, deemed ad-

visible to administer the Last Sacraments to him on March 12th. He rallied, however, and remained in his usual condition until the morning of August 19th, when he had another apoplectic stroke, and Extreme Unction was again administered. Contrary to expectations, he lingered till August 28th, when, at 9.05 a. m. he expired in the peace of God.

His obsequies took place, August 30th, at 9.45, beginning with the Office for the Dead. A solemn Requiem was sung by Father Nicholas Firle, assisted by Fathers Werner and Speidel, Father Firle being the confessor, and Father Werner the first novice of the deceased. After Mass, Father Joseph Wissel, Sr. delivered the funeral oration, the substance of which may be summed up in these words: "Father Mueller, though of weak health and not exceptionally brilliant talents, accomplished great things for God. To what must we ascribe his wonderful success? To his indomitable will, his unlimited confidence in God's assistance, and his never-failing prayer. His example teaches us to make use of the same means to save our soul." Lastly, the orator asked the people to show their gratitude toward Father Mueller by praying for him.

The sermon was followed by the chanting of the *Libera*. The pall-bearers were Dr. Walton, Captain Denis Mullan, Horace Mullan, Hugh McCusker, Bernard Wiegard, and Edward Powers. Numbers of Fathers and Brothers from other Communities were present to render the last sad honors to their noble confrère who had so bravely "fought the good fight and kept the faith." The church was crowded with the laity.

The Catholics of Annapolis in grateful remembrance of him to whom, under Divine Providence, they owed their church, on May 14, 1900, placed a memorial tablet in the vestibule. It reads as follows:



In Memory of

Rev. Michael Mueller, C. S. S. R.

— ♦ ♦ ♦ —
Born, December 18, 1825.
Professed, December 8, 1848.
Ordained, March 26, 1853.
Died, August 28, 1899.

— ♦ ♦ ♦ —
MAY HE REST IN PEACE.

Events of 1900.

We shall record but few of the domestic happenings of 1900.

In January, Father Rector received the appointment of chaplain to the senate of the Legislature.

On April 21st the Community had a visit from Very Rev. Daniel Mullane, C. ss. R., Provincial of the St. Louis province, and Rev. Terence Clarke, C. ss. R., of St. Louis. In obedience to the summons of Father General, they were to leave for Rome, on Saturday, April 28th, together with Father Provincial William Luecking, and Father John H. Lowekamp, the Visitor of the Toronto Vice-province. Dr. Kirby of St. Joseph's Hospital,

Baltimore, who was to accompany the Fathers on their trip to Rome, came to Annapolis to bid farewell to his patient, Brother John.

Novel Ceremony.—July 16th, Rev. Father Rector was invited by the officers of the Argentine Cruiser “Presidente Sacramento,” then lying at Annapolis Roads, to bless the new flags, the “Jack,” the Pennant and the flag of the ship, which had been presented by the sailors of the Cruiser. They were of silk and had been made in Hongkong. The cruiser, being a practice school-ship for the cadets of the Argentine Republic, was launched, July 15, 1898, and had left Buenos Ayres, January 12, 1899, for a cruise around the world. Its commandant was Onofre Betbeder, and the second commander was Enrique Thorne.

A launch was despatched to bring Rev. Father Rector aboard. In company with two other Fathers he left the house at half-past four p. m. In cassock and surplice Father Rector performed the blessing, the band meanwhile playing softly, the Sponsor being Senora De Wilde, wife of Dr. Edwardo de Wilde, the Argentine Minister to the United States. When the flags were hoisted, the band struck up the national hymn of the Argentine Republic. After dining with the Officers, the Fathers were escorted home at about half-past ten p. m. — On the preceding day two officers of the cruiser had paid a visit to the convent.

Silver Jubilee.—The 20th of May ushered in the twenty-fifth anniversary of Father McInerney’s ordination. Notwithstanding his crippled condition, his confrères, as also the Catholics of Annapolis, deemed it their duty to give expression to the love and esteem in which the Father was held. The following account is taken from the Annapolis daily, “The Capital.”

“Before the solemn High Mass, the men of the parish met Father McInerney in the parlor, and having addressed to him a short but appro-

priate speech, presented him with a purse of \$128, as a slight expression of the good wishes of his many friends.

At 10.30, a procession of priests, acolytes, novices and children wended its way from the house and through the church to the sanctuary. Father McInerney, owing to his feeble condition, entered the sanctuary from the sacristy vested in surplice and stole. The solemn High Mass was sung by Rev. George Dusold, Vice-Provincial, who was assisted by Rev. A. Frank as Deacon, and Rev. Wm. Brick as Subdeacon. Father Rector (Rev. Jos. Kautz) was Master of ceremonies assisted by Rev. Aug. Duke. Father McInerney occupied a throne in the sanctuary with Rev. Nich. Firlie and Rev. G. Loritz as his assistants.

The sermon, eloquent and touching, was delivered by Rev. J. J. Frawley, Rector of the Mission Church, Boston. He referred to Father McInerney's early piety and his faithful service in Annapolis, Boston, Canada and Brooklyn. He declared that the good Father had immolated self on the altar of God, for in his work of building a school that cost \$149,000, he had ruined his health.

Among the congregation were several prominent citizens, Mr. Seidewitz, Mayor of Annapolis, Mr. Abbott, Editor of the "Evening Capital," Mrs. Emma Abbott Gates, Elihu S. Riley, H. T. Lively.

A pleasing feature of the procession and the celebration in the church, were the twenty-five little children, thirteen boys and twelve girls, who represented the years of the Jubilarian's Ministry. In the evening, at 7.30, Solemn Vespers were chanted, Father McInerney being present in the sanctuary.

The next day was devoted to a purely family celebration, in which a number of confrères from our other Communities took part.

Death of Brother John Sander.—This faithful servant of God and of the Community had suffered long from dropsy. He died June 4th at 2.55 p. m. His funeral took place the next day. A large concourse of people assembled to pay the last tribute of respect to this good and humble brother, who had served them so well for full thirty years. Brother John's brother, sister and brother-in-law were the chief mourners. A short

account of his life is given among the obituaries of the deceased brethren in another part of this volume.

Events of 1901.

The year 1901 is for the Annapolis community one of pleasant recollections, a narration of which will, probably, interest the reader.

Golden Jubilee Celebration.—The sixteenth of July was a day of peculiar rejoicing for the Redemptorist Community, the whole Province in some measure taking part in it. It was on June 16, 1851, that Brother Peter Recktenwald pronounced his holy vows as a Redemptorist, thus consecrating himself to God and to His service in the Congregation. In '91, the good brother numbered fifty years in the Order, fifty years of fidelity to the engagements contracted on the day of his Profession.

Brother Peter did not form one of the Annapolis Community, for he had belonged to North East. Since, however, at that season most of the Fathers were absent, and the pupils home for vacation, it was decided to transfer the celebration to the house of the Novitiate at Annapolis, a place in itself so full of pious recollections. Rev. F. Rector Kautz gladly gave his consent.

The celebration began at half-past eight with Solemn High Mass chanted by Rev. Father George Dusold, Fathers Auth and Ward assisting as deacon and subdeacon respectively. After the Gospel, Father Schneider, Rector at North East, delivered an appropriate address. Mass being over, Brother Peter renewed his vows kneeling before the Celebrant. Then followed Benediction of the Blessed Sacrament.—Many Fathers were present in the sanctuary and a great number of brothers, particularly the older ones in the Province. At dinner Rev. Father Dusold read a letter of congratulation from Very Rev. Father Provincial, supplemented by a short address of his own.

Besides these testimonials of fraternal affection, three novices presented congratulations in English, French, and German respectively.—The whole celebration was a most touching manifestation of love and acknowledgement of the sacrifices made by the good Brother during those fifty years of his religious life. Although the life of a lay-brother does not present the striking display of zeal and activity seen in that of a missionary priest, in the eyes of Almighty God he is often a very potent instrument for promoting the honor of God and the salvation of souls. By prayer and humble labor, the faithful brother draws down Heaven's blessing upon the apostolic labors of the priests. Such has ever been our Brother Peter's greatness and merit. May Our Lord grant him a most beautiful crown in heaven!

Day of Profession, Investiture and of Jubilee.—On the feast of St. Alphonsus, August 2d, the ceremonies of Investiture and Profession took place, as has been customary, with but few exceptions, since 1874. This year, however, a special circumstance rendered the day more memorable. It happened to be the twenty-fifth anniversary of Father Provincial's Profession, and he it was who performed the usual ceremonies. Gladly would the community and the young men, in particular, have availed themselves of the occasion to give more than ordinary éclat to the festivities, but Father Provincial had strictly prohibited any outward display. The celebration was, then, confined to a few heartfelt congratulatory addresses from the novices. Father Provincial made a short reply, but adroitly turning to Brother Nepomucene Fisher, one of the visitors, congratulated him on the occasion of his, the brother's Silver Jubilee. Brother Nepomucene had made his profession on the same day as Father Provincial.

Death of Father Zimmer.—October 26th at three o'clock in the afternoon, Rev. Father Peter Zimmer, who had come to

Annapolis on August 27th, with his brother, passed to his eternal reward. Having been sick for a considerable time, he had cherished the desire of dying at Annapolis, where he had consecrated himself to God by the holy vows nearly forty-seven years before. An obituary notice is found in another part of this book.—At his funeral services, which took place October 28th, a number of confrères from other Communities, as well as many parishioners were present. He was buried, in the crypt beside Father Michael Mueller. May he rest in peace!

Record of 1902 until April 1903.

Although the record of this year is full of family events of greater or less interest to those immediately concerned, there is only one that deserves special mention, since it excited the affectionate regards both of the Redemptorist home-circle and of the parish. It is

Father Rector's Silver Jubilee.—The 19th of March, 1902, the patronal feast of Father Rector, Joseph Kautz, a great family celebration took place in the Redemptorist Community, and in it the whole parish participated. That day was the twenty-fifth anniversary of his ordination to the Priesthood.

The celebration was divided into three distinct parts. The first was held in the church, and consisted of a Solemn High Mass, celebrated by the Jubilarian, assisted by Fathers Rossbach and John H. Lowekamp, Very Rev. Father Provincial acting as archpriest. Rev. Father Sigl delivered a discourse on the sublime office of the Priesthood.

The second part of the festivities took place during dinner, when Father Rector received congratulatory addresses from his brethren, and in particular from the novices, who expressed their good wishes in the choicest language of Cicero, Shakespeare, and Goethe. It need scarcely be mentioned that a great num-

ber of confrères from other Communities were present at these festivities.

The climax was reached, however, in the entertainment prepared for Father Rector in the Hall by the school children under the wise and skilful direction of the good Sisters of Notre Dame. The decoration of the Hall, the simple, allegorical play of the children, the music and singing were such as would require pages, if fitly described. Only one episode must be mentioned. At the close of the play twenty-five little girls wearing silver crowns, offered greetings in a few select words which they sung, Miss Lilly Henkel accompanying them on the piano. After this the boys sang a festal ode.

At the close of the programme, the older members of the parish, the Catholic Benevolent Legion, and the children of the Sodality of Mary, presented their congratulations together with appropriate offerings. Father Sigl then stepped forward and handed the Jubilarian a silk bag tastefully ornamented, containing a considerable sum in bright silver quarters straight from the mint. It was the fruit of a collection taken up by Miss Virginia Mullan among the good parishioners of St. Mary's.

Rev. Father Rector expressed his heartfelt thanks to all present for their numerous tokens of love and gratitude, telling them that he rejoiced in their liberal donations, since they enabled him to defray the expenses connected with the addition made to the Hall.

Mention must, also be made of the musical contribution to the festivities by the Naval Academy Band, which, under the leadership of Professor Charles A. Zimmermann, gave a delightful serenade on the eve of the feast and discoursed some fine music on the evening of the day itself in the School Hall.

Among the numerous gifts which Father Rector received there was a beautiful and artistic souvenir of the Jubilee, executed by the Marist Brothers of St. Michael's School, Chicago, where his own brother John is Director. The souvenir contains

photographs of Father Rector, his parents and brothers, together with a poem briefly describing his career from childhood.—Among the congratulations that poured in from all sides was one from the Spanish Admiral Cervera.

We have now reached the closing term of our fifty years' history. In April, the grand Jubilee was celebrated as will be recorded in a proper chapter. During the three months which preceded the festivities but one event is to be chronicled, and that is a melancholy one. It is the premature death of our beloved confrère, Rev. Maurice Bonia, who died February 28th, at 5 o'clock in the afternoon, after having displayed extraordinary zeal ever since his arrival at Annapolis, January 4, 1901. He had gained the love and esteem of all who became acquainted with him.—A more extensive account of this Father is found among the obituaries of deceased confrères.

CHAPTER V.

The Redemptorists at Annapolis.

From 1872 to 1903.

PARISH AFFAIRS.

Let us now turn our attention to the labors of the Redemptorist Fathers among the Catholics of Annapolis and the surrounding country. It must be observed in regard to them that the greater part consists in the regular order of divine service and the respective ministrations. Not to weary the reader, therefore, with repetitions, we shall first give a brief description of the regular pastoral labors, and then refer to any extraordinary events and ministrations that may prove interesting.

Ordinary Ministrations throughout the year.

Weekly Services.—Throughout the week there is generally an early Mass at half-past five, and a late one, at eight, for the benefit of the school children. On days, however, when there is no school, this Mass is said at seven o'clock.

During the day, the church remains open for pious worshippers who may wish to visit the Blessed Sacrament. Many of the Faithful avail themselves of this privilege.

Sunday Services.—On Sundays there are low Masses at 5½, and at 8 o'clock. At 10½ o'clock High Mass is celebrated and a sermon preached. The evening services, which vary every Sunday of the month, are at 7½ o'clock, and always close with Benediction of the Most Blessed Sacrament.

The same order is observed on holy days of obligation, with the exception that the services, particularly the High Mass, are celebrated with greater solemnity.

These services are all well attended, not only those that are of strict obligation, but others, also, which have been introduced for the greater spiritual benefit of the parishioners. Among the attendants are generally found many non-Catholics, who gladly assist at the animating services of the Catholic Church. This is more frequently the case when extraordinary services take place.

Lenten Services.—During the holy season of Lent, the devotion of the Way of the Cross is performed with the people on Wednesday and Friday evenings at half-past seven. Benediction of the Blessed Sacrament terminates the exercises. On Sunday nights, there is the usual Lenten sermon which always treats of some important point of the Christian life.—The services of Holy Week are always conducted most solemnly.

Forty Hours' Devotion.—This Devotion takes place at a time appointed by the Ordinary of the Diocese, and is held with all possible splendor. The Solemn Masses of Exposition and Reposition with the prescribed Procession are particularly calculated to excite and nourish in the hearts of the Faithful deep love and devotion for their Lord hidden under the humble species of bread. The devotion is, moreover, rendered more impressive by suitable sermons. The confessionals are well frequented by the Faithful who desire to derive the fullest benefit from that season of grace.

First Communion of the Children.—Although the number of

children who make their First Communion from year to year is not large, the parish itself being small, yet the Fathers expend as much care in preparing the young souls, as in the largest parishes. The preparation consists in a special daily instruction in Christian Doctrine for at least two months. The day of First Communion is always made as grand as possible. At the Solemn High Mass, which on this occasion is celebrated at eight o'clock, the children approach the Holy Table. The Father who has prepared them for this great act is generally the orator of the day, both at High Mass and in the evening.

At seven o'clock in the evening, after an introductory discourse, the solemn Renewal of the Baptismal Vows takes place. The children then dedicate themselves to the Mother of God, who is to protect and guide them through this mortal life, until they reach their heavenly home. Since the devotion to Our Blessed Lady holds so important a place in the Christian life, it is thought very proper that this offering of themselves should form a striking part of the service. As a mark, therefore, of their consecration, the children proceed, one by one, to the shrine of the Blessed Mother and present their lighted candles, as symbols of their hearts, to the priest, who receives them in the name of our Heavenly Queen. Benediction of the Blessed Sacrament and the *Te Deum* close the festivities of this day.

The Feast of Corpus Christi is another bright day in the calendar of the Church. The solemnity being transferred to the following Sunday, it is on this day that the solemn Procession of the Blessed Sacrament is held in the manner prescribed by the rubrics.—Formerly, that is, before the last Plenary Council of Baltimore in 1886, when this feast was a holy day of obligation, the festivities, including the solemn procession, took place on the day of the feast itself. Sometimes the procession wended its way through the convent garden, a circumstance which, of course, added much to the interest of those who took part in it.

May Devotion.—This devotion is an expression of the tender and filial love which the Faithful bear to Mary, their Heavenly Mother. It is a tribute of children. May being the loveliest month of the year was, therefore, selected as THE month of Mary. The manner in which this devotion is conducted corresponds to its spirit. On the eve of the month, that is on the evening of the last day of April, and also on the last day of May, a special procession is formed principally of children, some of whom are selected to carry the statue of the Queen of Heaven through the church, while hymns in her honor are being sung by the congregation. The Sisters in charge of the school are especially skilful in making the procession most attractive, as far as the little ones are concerned.

The procession over, Benediction of the Blessed Sacrament is given. Sometimes a short and appropriate sermon is preached before the procession begins.

Akin to the May devotions is that of the month of October, introduced in 1883, by our late Pope, Leo XIII. This devotion is fitly called the

Rosary Devotion.—Considering the great power of the Mother of God, and the wonderful efficacy of the devotion of the holy Rosary, the Sovereign Pontiff thought no means more efficacious to combat the enemies of Holy Church than the united prayer of Christendom in the holy Rosary. It was, therefore, the wish of the Holy Father that all over the world the Faithful should unite during the month of October in reciting the Rosary.

He attached special spiritual favors to the performance of the devotion, in order to draw the Faithful more strongly to comply with his holy desire. The Father of Christendom was gladly seconded wherever there were souls animated with the spirit of faith and love for the Queen of Heaven.

This devotion has ever since been faithfully practised by the Catholics of Annapolis who, during the month of October, de-

voutly attend the holy services, which are concluded by Benediction of the Blessed Sacrament.

Celebration of Christmas.—This beautiful feast is solemnized from year to year with extraordinary splendor. At the first Mass, which is celebrated with great solemnity at half-past four, the church is always crowded. The beautiful decorations of holly wreathes and choice flowers, the numberless lights, all significantly symbolize the light which Our Divine Saviour brought into the world on that blessed night.

Notable Events of Special Interest.

When the new church was ready for use the interior was far from being finished. Many of its essential parts were put up only temporarily, nor could there be any thought of decoration. Subsequent Superiors found here an opportunity to display both their zeal and their taste. Father Freitag distinguished himself in this respect. During his administration he had the two beautiful side altars erected, which greatly enhance the interior beauty of St. Mary's. He added another sacristy on the west of the sanctuary, and procured many sacerdotal vestments, besides a number of minor articles. He had the church painted outside and inside, and erected new Stations of the Way of the Cross. They are beautiful relief representations of the scenes of the Passion of Our Lord.

Jubilee of 1875.—As in the Old Law the fiftieth year was a year of Jubilee, or rejoicing, so the Sovereign Pontiffs, by virtue of their apostolic power, have granted from time to time the so-called Jubilee Indulgence. Since 1475 this Indulgence is granted every twenty-five years. Certain good works consisting of prayers, visiting churches especially designated, fasting and alms-giving, are prescribed. On the fulfilment of these conditions depends the gaining of the spiritual favors, principally

the Plenary Indulgence of the Jubilee. It was celebrated at Annapolis from October 31st to November 7th, in form of a mission, conducted by Fathers Wissel, Rathke, and Eberhardt. The exercises were given in the order customary on missions, viz., Mass and Instruction at 5 and 8.30 in the morning; Rosary, Sermon, and Benediction at seven in the evening. All the exercises were well attended, and the success of the labors very satisfactory. The number of Communions received was about two hundred and ninety.

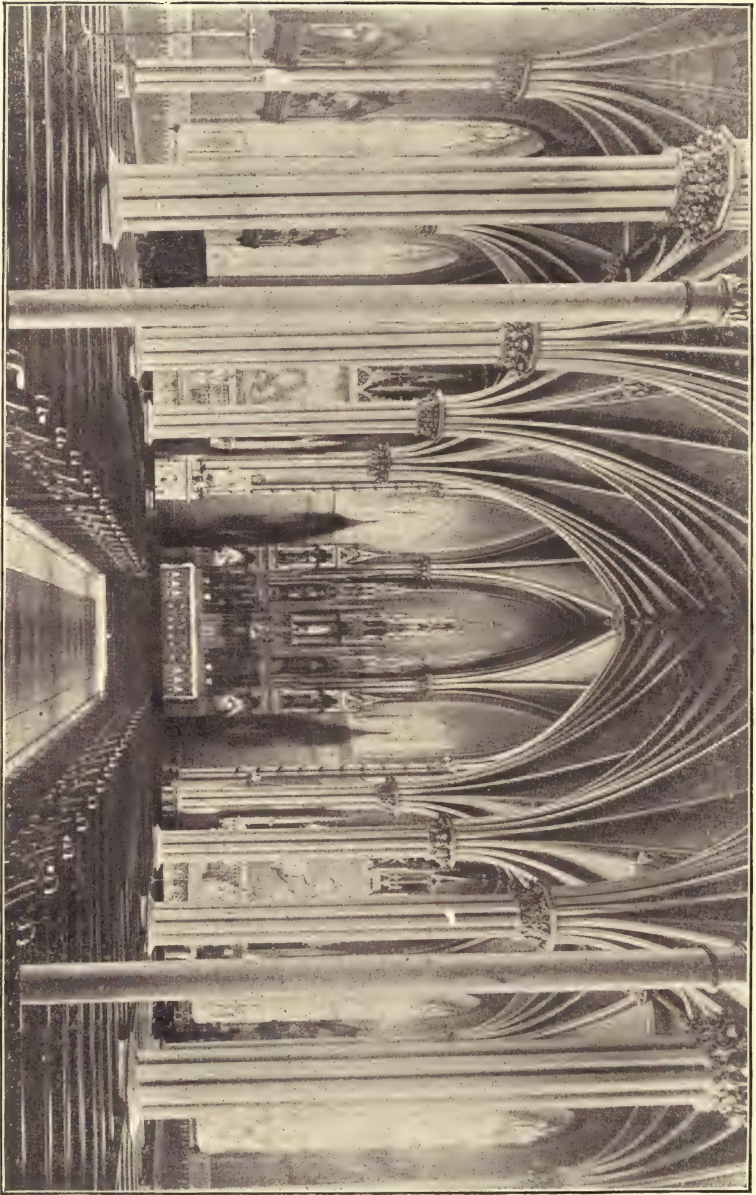
Confirmation.—May 13, 1876, Most Rev. James R. Bayley administered Confirmation.

Steeple of Church.—For a long time there existed a general desire to see the steeple of the church completed. Rev. Father Dauenhauer, at last, satisfied that desire. Rev. Father Joseph M. Schwarz, who was then stationed at Annapolis and who had charge of the parish, superintended the work. On July 21, 1876, the work was begun, and September 5th, saw its completion without any accident marring its successful accomplishment. Its height is about 160 feet, including the cross.

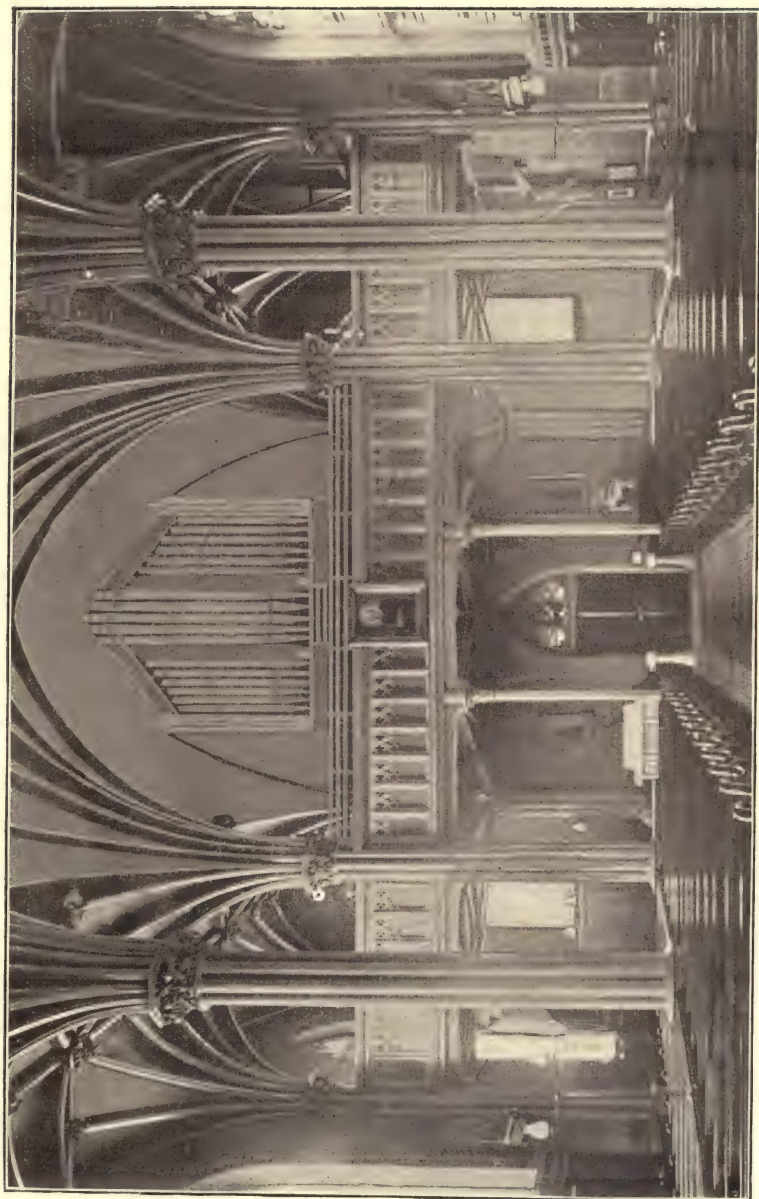
Golden Jubilee of Pope Pius IX.—The fiftieth anniversary of the Pope's Episcopacy was celebrated at Annapolis with extraordinary solemnity, June 3, 1877. The account of it here given, is taken from the "Anne Arundel Advertiser" of June 7th.

Last Sunday, June 3, 1877, was one long to be remembered by the membership and congregation of St. Mary's Catholic Church, as well as by the clergy and students, Sisters of Mercy, school children and others, who participated in the double ceremonies in honor of the feast of Corpus Christi and the fiftieth anniversary of the episcopacy of the present venerable Roman Pontiff.

The morning dawned bright and beautiful, and at early Masses there was general Communion of the membership, over two hundred and fifty devout worshippers kneeling before the sacred shrine to receive the Sacrament. At a quarter before ten o'clock, the procession commenced,



Interior of the Church looking towards the Altar.



Interior of the Church looking towards the Entrance and Organ.

headed by the cross-bearer and acolytes, then the school girls in white, followed by the boys in white, with blue sashes thrown gracefully over the shoulder and forming a handsome rosette at the opposite side. These were followed by the ladies and the gentlemen of the congregation, among whom were Governor Carroll and some of the members of his family. After these came the brothers of the Redemptorist Community of St. Mary's Convent, then the choir and little girls bearing baskets of flowers to strew before the Blessed Sacrament; then came the torch-bearers and the clergy, including the celebrant bearing the Blessed Sacrament under a rich and costly canopy, borne by four members of the congregation, Messers, Power, Denver, McCusker, and Gessner. The colored portion of the congregation closed the pageant.

After passing down the spacious aisle of the sacred edifice, the procession proceeded from the church into the beautiful garden of the convent, where two altars had been erected. Benediction of the Blessed Sacrament was given at each. It was a most solemn and beautiful sight. It could not fail to touch the heart of every participant or observer with the fire of religious fervor and profound respect for the faith of the humble yet joyful worshippers, who were thus honoring one of the most sacred feasts of the Church and in connection therewith celebrating an auspicious event in the annals of Mother Church.

The beaming sunlight, the sparkling Spa, laving the extremity of the lovely garden, the serpentine walks amid clusters of vines, blooming flowers, richly foliated trees, the bright and variegated colors worn by the participators in the devotional pageant—all combined to make it one of the grandest and most sublime occasions of the kind that has ever transpired within the confines of the convent or the circuit of the city.

After the devotional ceremonies in the garden, the procession re-entered the church, when High Mass was begun, Rev. Father Rector Dauenhauer, celebrant, Rev. Father Lowekamp, deacon, and Father Frawley, subdeacon. After Mass, Benediction of the Blessed Sacrament was given, when the choir sang the Pius IX. Jubilee Hymn, written for the occasion. Thus ended the celebration. In the evening there were solemn services, and the *Te Deum* was chanted in thanksgiving for the providential longevity of Pius IX.

As the Sunday was within the octave of the feast of Corpus Christi, the procession was in honor of the Blessed Sacrament, which added to the solemnity of the occasion. Altogether it was one of the most impressive scenes and ceremonies that has ever taken place in our city, and will remain

in the minds and heart of the participants with an influence for good which will be, we trust, as lasting as beneficial.

Requiem for Pius IX.—On Sunday, February 10, 1878, a Solemn Requiem Mass was celebrated for the repose of Pope Pius IX., who died February 7th. Father McInerney preached an eloquent sermon on the life and death of the great Pontiff, which deeply moved the large audience. Another Solemn Requiem was celebrated for the same Holy Father on February 18th, at which, likewise, the Faithful assisted in great numbers.

Twenty-five years at Annapolis.—April 1, 1878, the twenty-fifth anniversary of the establishment of the Redemptorist House at Annapolis, was appropriately celebrated, Solemn High Mass being sung by Father Wirth, Fathers Wissel and Grimm deacon and subdeacon respectively.

A new pulpit was erected in the summer of 1878, the carpenter work of which was done by our Brother Theodore, the decorating, painting, and gilding by Brothers Felix and Hilary. Of beautiful Gothic design, it is an ornament to the church. On the first of September, when the Forty Hours' Devotion was opened by Bishop William H. Gross, of Savannah, that Prelate was the first to occupy the new pulpit.

Entertainment.—June 1, 1881, the colored children, under the direction of Sister Theophora, gave a very successful dramatic and musical entertainment in their school. It was much appreciated by those present. The receipts derived from these exhibitions are intended to defray the expenses of the school, which being free is in need of such support.

Jubilee of 1881.—October 30, 1881, the celebration of the Jubilee proclaimed by the Holy Father, Leo XIII., was opened by Bishop William H. Gross who, being at Annapolis on a visit, accepted the invitation to conduct the principal exercises, consisting of sermons and instructions, which were blessed with

great success. The venerable Prelate, as a son of St. Alphon-
sus, was always renowned for piety and truly apostolic zeal.

On November 3d, the high altar was solemnly consecrated,
and three days later the exercises of the Jubilee closed.

Confirmation.—October 22, 1882. The Most Rev. Archbish-
op administered Confirmation in our church to seventy-four
candidates among whom were nine converts.

Entertainment.—Various repairs on the church being contem-
plated, it was found necessary to have recourse to entertainments
by means of which the sums requisite might be obtained. One
was given April 3, 1883, in the school, from which about one
hundred and thirty-four dollars were realized for the projected
undertaking.

Triduum in honor of Our Blessed Lady.—Holy Church always
mindful of the incomprehensible dignity of Mary, the Mother
of Our Divine Redeemer, availed herself, in 1884, of the nine-
teen-hundredth anniversary of her glorious Nativity, to institute
appropriate celebrations in honor of the Queen of Heaven. At
Annapolis a solemn Triduum was held from September 6th
to the 8th. The celebration was begun with High Mass, sung
by Rev. Father Rector McInerney. The altars were laden
with beautiful floral offerings from the Faithful, who took this
way to proclaim their tender love for the Queen of Heaven.
The “Children of Mary” sang at the Mass.

The evening service consisted of the recitation of the holy
Rosary, followed by a short discourse on Our Lady’s privileges.
The Litany of Loretto and other prayers were recited, and the
devotions closed with Benediction of the Blessed Sacrament.
The Jubilee ended on September 8th, at 7 p. m. Father Rec-
tor blessed a banner of the “Children of Mary” which was
used for the first time on this occasion. After the blessing of
the banner, followed a sermon by the same Father, and then the
procession moved through the aisles. It consisted of the mem-

bers of St. Mary's Beneficial Society, of St. Aloysius' Sodality of boys, the school children, and the sodality of the "Children of Mary," carrying a statue of Our Lady of Lourdes.

The exercises of the Nativity Triduum were very well attended. At the 5½ and 8 o'clock Masses, the people came in such numbers as to surpass expectation. The most satisfactory feature of the celebration was the work done almost without intermission in the confessional.

Father McInerney's sermons treated the following subjects: 1. Indulgences. 2. Why we honor Mary. 3. Mary, the Mother of God. After the Sacramental Benediction on Monday night, the hymn "Holy God, we praise Thy name" was sung by the whole congregation, while the bells rang out a triumphant peal.—The heat during these days was excessive, but the love of Mary domineered in the hearts of the people. The people, says the chronicler, deserve praise for their fervor and devotion at the exercises, also for their contributions of candles and beautiful flowers for the decoration of the altar. They were liberal, also, in defraying the expenses incurred by improving the ventilation of the church.

Mission.—In the Month of October, 1884, Father Charles Sigl and Father Jos. Kautz gave a mission in our church, the results of which proved very satisfactory. About four hundred and forty confessions were heard.

Instruction Class—January 11, 1885, a Sunday afternoon class of Christian Doctrine was formed for those under eighteen or nineteen, who had already made their First Communion. His Grace, Archbishop Gibbons, granted the privilege of closing the instruction with Benediction of the Blessed Sacrament. A Sunday-school for smaller children was opened at the same time. The attendance at both surpassed expectation.

In Memory of Father Prost, C. ss. R.—On April 13th, a Solemn Requiem was celebrated in St. Mary's for Father Joseph

Prost who had died, March 19th, at Puchheim, in Austria. On page 14, the name of this Father is mentioned as one of the first Redemptorists who labored in this country, and one who may truly be said to have first understood the peculiar calling of the Congregation of the Most Holy Redeemer in the United States.

Church thoroughly Renovated.—It is the special merit of Father McInerney that, during his rectorship, he undertook a thorough renovation of the church, thus making it what it is at present, a thing of beauty to all eyes. His privilege was to put, as it were, the finishing stroke to the labors of his predecessors. On May 8th, service was held for the last time in the church, after which date the school hall, having been suitably fitted up with an altar, was used for that purpose. On the following day, May 9th, the flooring of the church was removed. The ground underneath was excavated some three or four feet, in order to create ventilation and thus prevent the decay of the flooring, a point overlooked in the building of the church. The windows were enlarged and furnished with stained glass, the work of W. J. McPherson, of Boston. The Gothic high altar was renovated and adorned with several new statues, St. Alphonsus, St. Theresa, St. Joachim, and St. Ann. A new Communion-rail was placed in the church. It is a masterpiece of sculpture, executed by Joseph M. Didusch, of Baltimore. The whole of the interior soon gave evidence of the skilful touches of an artist's brush, and the pews and confessionals were renewed. In order to gain space in the nave, a spiral stair-case of iron, leading to the choir, was put in. A durable and tasteful iron cornice now embellishes the front of the building. Besides these renovations, gas and heating apparatus was renewed.

On December 22d, just in time for Christmas, the scaffolding was removed. Early on Christmas morning, at half-past four,

a procession was formed and Father Wissel carried the Blessed Sacrament from the Hall back to the Church, and the first Solemn High Mass of the feast was celebrated by Father Wissel, Father McInerney, as deacon and preacher, and Father Defains, as subdeacon.

Contributions toward the Church. In order to defray the expenses of the renovation of the church, a fair was held in the following April. It closed on the 13th of the same month, realizing the considerable sum of about twelve hundred dollars. August 9th, an envelope collection was taken up for the same object. The result — six hundred dollars — surpassed all expectation, and is another proof of the generosity of the people of Annapolis when God's glory is concerned. — A raffle of some articles had taken place, February 17th, in the school hall, which brought fifty-two dollars for the purchase of a set of new vestments.

The Renewal of last year's mission took place in May with gratifying results. The number of confessions heard was four hundred and fifty-six.

First Mass.—August 31st, Rev. Jos. Himmelheber, S. J., son of Mr. John Himmelheber, ordained on the preceding Saturday, arrived and sang his first Solemn High Mass on September 4th, in the school hall, the church being under repairs. Rev. F. McInerney was deacon and Rev. F. Weigel, subdeacon.

Fair.—From February 23d to March 6, 1886, a fair was held in the school-hall, realizing fifteen hundred dollars for the benefit of the church.

Confirmation at Annapolis and West River.—Saturday, May 15th, his Grace, Archbishop James Gibbons, arrived at 6 p. m. to administer Confirmation at St. Mary's church, on Sunday, and next day at West River. The following article, taken from a local paper, gives the particulars of the joyous event.

St. Mary's Church, Annapolis, Md., which has recently undergone extensive interior repairs, and which has now become a magnificent edifice, was crowded on the afternoon of May 16th, when ninety-two candidates were confirmed by Archbishop Gibbons. The Archbishop, on his arrival the evening previously, was received by Father McInerney, the Rector in charge, and a committee from St. Mary's Beneficial Society. The Archbishop presided at Solemn High Mass at 10.30, next morning and preached from text of 1. of St. Peter, 11, 16: "Be as free, and not as making liberty a cloak for malice, but as the servants of God." The Archbishop said: "We may rejoice over our civil liberties, boast of our being free-born citizens of America, of having the right to vote, and other privileges. But what will it profit us, within the sanctity of our hearts or in the circles of our families, to be civilly free if we are moral slaves, or slaves of lust, intemperance, public opinion, and that which is most capricious of all—the fashions of the day? We should exercise our liberty in conformity with the will of Almighty God. Then listen to the voice of Almighty God, and resolve to do your duty, and nothing will separate you from Him. In all your movements be guided by the Spirit of God."

During the celebration of High Mass the Archbishop occupied the throne erected for the occasion. On either side, were his attendants. Father McInerney was celebrant, Father Stuhl deacon, and Father Cunningham subdeacon. Between the exercises the choir, composed exclusively of male voices, under the leadership of Brother John Sander, rendered choice choruses. The music for the Mass was composed by Mr. Charles Zimmerman, the organist.

After the services, the Archbishop was congratulated in eight languages on his new dignity of Cardinal, by the Redemptorist novices in the convent refectory. Latin, Greek, English, German, French, Dutch, Polish and Irish, were heard in all their varied characteristics. Among the guests were Captain Ramsay, Superintendent of the Naval Academy; Paymaster Rand and Lieutenant Barry, of the navy; James Revel, Dr. H. R. Walton, and others, of Annapolis.

The Archbishop administered Confirmation in the afternoon to ten adults, of whom eight were converts; forty-six girls, twelve of whom were colored; thirty-six boys, five colored; ninety-two in all.

At West River, church of Our Lady of Dolors, a branch of St. Mary's, the Archbishop confirmed twenty-three persons on May 17th.

Jubilee of 1886.—Pope Leo XIII., considering the materialistic tendency of the age, which engrossed so many Christians,

and which was doing incalculable injury to faith and morals, proclaimed on December 22, 1885, an extraordinary Jubilee. He wished to call back the minds of the Faithful from their worldly pursuits to the consideration of their eternal welfare. By the powerful means of prayers, penance, and other good works the Sovereign Pontiff hoped to restore that truly Christian spirit which is the mainstay of individuals, of families, and of human society. The Jubilee exercises were conducted at Annapolis by Fathers McInerney and Stuhl, from May 23d to 27th.

Centenary of St. Alphonsus, 1887.—It has become customary to celebrate the hundredth anniversary of men who distinguished themselves by their glorious deeds or successful schemes or literary pursuits. Hence it is not more than proper that the Congregation of the Most Holy Redeemer should render the hundredth anniversary of their holy Founder an occasion of doing special honor to his memory. St. Alphonsus de Liguori deserves such an honor more especially, since on account of his great merits as Teacher of Christendom he has been declared the “Most Zealous Doctor” of the Church. A solemn Tridium was, therefore, celebrated at St. Mary’s, beginning July 30th and ending on the eve of his feast, August 1st. There was a Solemn High Mass on the first and the third day, with two appropriate sermons on each day, morning and evening, by Father Burke.

Silver Jubilee of Priesthood.—As has been recorded, on the 21st of March, 1863, twenty young Levites were raised to the priesthood in St. Mary’s church, Annapolis. Consequently, in 1888, twenty-five years had elapsed since the event, and it was proper that it should be duly commemorated. This event is well described in the following communication to the “Evening Capital” of Annapolis.

A Silver Jubilee.

Mr. Editor:—It may not be known to many of your readers that on the 21st inst., the Rev. Father Rector, Henry Dauenhauer, of St. Mary's church, and Rev. Michael Stanislaus Burke, of the same church, will celebrate the 25th anniversary of their elevation to the dignity of the Priesthood. It is just twenty-five years on that day that twenty young Levites knelt before the venerable and learned Archbishop Francis Patrick Kenrick to receive the sacrament of Holy Orders. Of the twenty, four are dead, viz., Rev. Peter Petit, who died of consumption shortly after his ordination; Rev. John Gerdemann, who was drowned in Chesapeake Bay on the evening of July 9, 1866; Rev. Augustine Freitag, who died in New York, in 1882; and Rev. George Sniel, who died in Buffalo last summer. Three of the twenty severed their connection with the Redemptorist Order, and thirteen are still living, viz. Most Rev. Wm. H. Gross, Archbishop of Oregon City, Oregon; Very Rev. Elias F. Schauer, Provincial Superior of the Baltimore Province of Redemptorists; Very Rev. Wm. Lowenkamp, Provincial Superior of the St. Louis Province of the Redemptorists; Rev. Henry Meurer, of St. Louis; Rev. Adam Petri, of Baltimore; Rev. Francis X. Schnüttgen, of New York; Rev. Timothy Enright, of St. Louis; Rev. Alfred De Ham of New Orleans; Rev. Bernard Beck, of Baltimore; Rev. Charles Hahn, of Chicago; Rev. Francis Eberhardt, of Philadelphia. These with our own two worthy members of the band of twenty, will celebrate their "Silver Jubilee" on the 21st inst., at St. Alphonsus' Church, Baltimore; and on the following day will be the guests of Rev. Henry Dauenhauer at Annapolis.

Since his ordination, Rev. Father Rector, of St. Mary's Church, has successively held the important offices of Master of Novices, Rector of St. Mary's Church, Rector of St. James' Church, Baltimore, Rector of St. Alphonsus' Church, Baltimore, and now again in our midst. His kind and gentle manners have endeared him to the hearts of all who have ever had the good fortune of being under his spiritual guidance.

Rev. Michael S. Burke has labored for many years as a missionary in the East, as well as in the West. Even to Canada and to the far north-west of Manitoba, has his zeal carried him. He frequently held important offices in his Order, and whosoever has once made his acquaintance, has found in Father Burke the scholarly acquirements of a perfect gentleman, as well as the gentle manners and winning ways of a true minister of the

God of Peace. May these thirteen enjoy their brotherly reunion, and may the Lord grant them many more anniversaries! *Ad multos annos!*

SUBSCRIBER.

Blessed Clement Maria Hofbauer. — In January, 1888, the great servant of God, Clement Maria Hofbauer, was beatified by Pope Leo XIII. This saintly priest was the first Redemptorist not of Italian birth. God's wonderful providence had led him into the Congregation of the Most Holy Redeemer. No sooner had he made his Profession and been ordained than he directed his steps northward, and established himself in Poland, where he and his companions labored like true apostles for upwards of twenty-two years. In 1808, the persecution of the infidels expelled the Redemptorists from Poland, and Father Hofbauer betook himself to Vienna, where he remained until his death, March 15, 1820. His labors, unknown to the great world, were so wonderfully successful that he is deservedly styled the Apostle of Vienna. It was only after his death, that the Congregation of the Most Holy Redeemer obtained a footing in the Austrian empire, whence they spread over other parts of northern Europe. Blessed Clement may truly be styled the SECOND FOUNDER, or PROPAGATOR, of the Congregation, for it was through him that it became what it is now, a flourishing Institute of Holy Church.

Beatification entitles the Servant of God to the public veneration of the Faithful. To solemnize the occasion, the Holy Father granted a solemn Triduum in his honor. The celebration took place in Annapolis on the second, third and fourth day of January, 1889. On the first day a Solemn High Mass was celebrated at 8 o'clock by Father Rector Dauenhauer, assisted by Fathers Burke and Brick. Father Huber preached on the charity of Father Hofbauer.—In the evening at 7 o'clock Solemn Vespers were sung, and Father Stuhl discoursed on Blessed Clement's zeal for the salvation of souls.

The programme of the second day was a repetition of the first, Father Wissel preaching the morning sermon on Blessed Clement's patience and confidence in God. Father Huber spoke in the evening on prayer as practised by the Blessed.

The third day followed in the same order, Father Stuhl addressing the audience in the forenoon on the success of Blessed Clement's mission, arising from the fact that he lived *in* God, *with* God, and *for* God only.

Although the attendance was rather slim on the first day, it increased on the second and third, and a large number of the the Faithful received the Sacraments.

Entertainment.—The children of St. Mary's gave an entertainment, May 14, 1889, for the benefit of the school, realizing one hundred and fifteen dollars.

Triduum in honor of Our Blessed Lady under the title of "Perpetual Help," December 6, 7, and 8, 1891. Twenty-five years before, in 1866, the miraculous Image of Our Lady of Perpetual Help was providentially discovered and restored to the public veneration of the Faithful. The Image had its shrine in the church of St. Matthew, Rome, which, at the beginning of the eighteenth century, during the time of the occupation of the French, was demolished. The picture was taken to a monastery of the Augustinians at Posterula and, owing to the turbulent times, its existence was altogether forgotten. An old brother, however, of that monastery with whom a boy by the name of Michael Marchi had formed a friendly acquaintance, repeatedly drew the boy's attention to the picture in the oratory, impressing on him that it had once been an object of great veneration. Many years after, when the boy had become a Redemptorist, it happened, that a Jesuit in one of his sermons made mention of the picture, regretting that its whereabouts was no longer known. This came to the ears of Father Marchi, who at once told what he had heard from the Augus-

tinian Brother. There was at the time, a tradition that Our Lady had revealed that she wished her Image to be venerated between the basilicas of St. Mary Major and the Lateran, where formerly the church of St. Matthew stood, and where now was the church of the Redemptorists. Thereupon arose the pious desire in the hearts of the Fathers, and especially of Father General, to become the keepers of so great a treasure. After prudent investigation as to the existence of the Image, and everything had been found exactly as reported, Father General petitioned the Holy Father to order the venerable Image to be placed in the church of the Redemptorists on the Esquiline Hill. Pius IX. graciously granted the request, advising Father General to give the Augustinians another picture of Our Lady in exchange. The Holy Father's order was complied with, and thus it was that, in April, 1866, the celebrated Image found its way into the church of the Redemptorist Fathers in Rome. To commemorate this great event, and to render thanks to the Divine Majesty and the Queen of Heaven for the innumerable graces and favors which have been granted during this quarter of a century, a solemn Triduum was announced. The Holy Father had graciously attached to its exercises both a plenary and a partial Indulgence.

The services of the Triduum consisted of a Solemn High Mass and Vespers with sermons morning and evening. The services were, as usual, well attended, and many were the penitents, men, as well as women, at the confessionals.

Anniversary of the Discovery of America.—In conformity with the intention of our Holy Father and the wish of the Cardinal Archbishop, the four-hundredth anniversary of the discovery of America by Columbus was duly commemorated with divine services. On October 16, 1892, a Solemn High Mass of the Blessed Trinity was celebrated at half-past ten o'clock, during which Father Brick preached, dwelling especially on the great



Front View of St. Mary's Hall.

faith and confidence in God displayed by Columbus. On the 21st, another celebration took place. After the Solemn High Mass, prayers for ecclesiastical and civil authorities were recited, and the *Te Deum* was sung in its English version. During the day, from six, a. m. to eight, p. m. the bells pealed forth hourly, and in the afternoon, they were rung in chime.

On February 25th, 1894, the day of the opening of the General Chapter of the Redemptorist Fathers in Rome, the Blessed Sacrament was exposed all day to implore the divine assistance upon the work of the Assembly.

First Mass.—Rev. Andrew Gunning, C. ss. R. a member of the Annapolis parish, who had been ordained June 14th, at Ilchester, celebrated his first Mass at Annapolis, June 16th, at which Father Brick delivered the sermon.

Death of an old Resident.—March 3, 1895, Mr. John Himmelheber died, at the age of eighty-two. He was one of the old residents of Annapolis and a special friend of the Redemptorist Community. It has been mentioned that he came to Annapolis with the first Fathers. He was most of the time employed in the house and about the premises. In time of need he was always at hand to render assistance. This was particularly the case at the time of the drowning disaster in 1866. In consideration of his many services and his great attachment to the Fathers, Father Petsch had promised him that he should be buried among them. This promise was ratified by Father Provincial. Hence, his remains were interred in the Redemptorist vault, in which his name will ever bear witness to his friendly relations with the Community. The funeral Mass was celebrated by Father Huber, Rev. Joseph Himmelheber, S. J., son of the deceased, being prevented from taking part in the obsequies. He was, however, represented by two members of the Society, Revs. Fathers Gillespie and Scanlon, of Washington, D. C.

During 1895, no extraordinary services took place in St. Mary's church. The only facts which may be mentioned as noteworthy are, that, on the first Sunday of August, a monthly collection was introduced, to be taken up regularly to defray the expenses and to liquidate the debt still weighing upon church and school; the other item is the re-painting of the church-tower which was done by some of the Brothers of the Community.

On September 13, 1896, His Eminence, the Cardinal, administered holy Confirmation to seventy-five persons, of whom eighteen were converts.

A *mission* was given in St. Mary's Church in 1897. It began on Low Sunday, April 25th, and closed on the Sunday following, May 2d. The programme of exercises is fully described in the following article of the "Evening Capital." It reads thus:

Mission at St. Mary's Church.

One of the first objects that attracted the eyes of those who entered St. Mary's church, yesterday morning was a large black cross, bearing on its transverse beam a white cloth. This is a sign that a Mission is in progress. The black cross being a sign of justice; the white drapery, of mercy. Mission is a time of justice, when men return to a sense of their duty to God and their neighbor—a season of mercy when God meets the returning sinner with His merciful grace and restores him to friendship.

The Mission which had been announced some weeks ago, was opened yesterday by a Solemn High Mass. The Rev. Rector of St. Mary's offered the Holy Sacrifice, assisted by Rev. Father Cook as Deacon, and Rev. Father Olert as Subdeacon. Rev. Father Duke acted as Master of Ceremonies.

After the Easter Anthem, *Vidi Aquam*, the Rev. Rector, vested in cope and stole, ascended the steps of the altar and introduced to his congregation the two Redemptorist Fathers, Rev. Frank Klauer and Rev. James Hayes, of Brooklyn, N. Y., who are to conduct the Mission.

After the chanting of the Gospel by the Deacon, the hymn *Veni Creator Spiritus*, was sung by the choir, and Rev. Father Klauer, clothed in

the black habit of his Order, wearing a large Crucifix on his breast, ascended the platform prepared before the Mission-Cross, and read the Gospel for Low Sunday, St. John, xx. 19-31. Then the Rev. Father said in part: "The message of peace which our Divine Saviour brought to His Apostles the missionaries bring to you. As the Saviour said: 'As the Father hath sent me, I also send you;,' so the missionaries may say that they have been sent, not merely by their Superiors but by Jesus Christ Himself with a message of peace to every member of St. Mary's parish. And this message is for the good, for the indifferent, for the bad—for all." The missionary asked all present to enter heartily into the work of the Mission, and to help to bring their friends and acquaintances to hear the discourses.

The order of exercises was then announced: In the morning at five o'clock will be the first Holy Mass followed by a short, but important, instruction. This discourse will be over before six o'clock so as to enable those who have to go to work to do so in good season. The last Holy Mass will be at eight o'clock, and will be followed by an instruction on the same subject as that in the morning. In the evening, at half-past seven o'clock, there will be the recitation of the Rosary, preceded by a brief instruction. Then the *Veni Creator* will be chanted and the evening sermon begin. After the discourse the *Miserere* will be chanted. Then follows the Exposition of the Most Blessed Sacrament. After the singing of the *O Salutaris*, the Priest, at the altar, recites with the people five times the Our Father and the Hail Mary that God may show mercy on poor sinners, and especially upon such as are determined not to make the Mission. During the recital of these prayers the large bell will toll. By the solemn tolling of the "Sinners' Bell," negligent Christians are reminded that "the wages of sin is death." Benediction of the Most Blessed Sacrament, will close the services and, with the Saviour's blessing, the people are dismissed.

The children of the parish under fifteen years of age will have a Mission to themselves. They will meet in the church at 9.30 a. m. and 2.30 p. m. to be instructed in the duties of their state of life.

The children of St. Mary's parish are enthusiastic over their little Mission. They are using their influence with the older members of their families to get them to make the Mission. Judging from the attendance last evening, the little ones are doing good missionary work.

All are cordially invited to attend the Mission and to hear for themselves what Catholics really believe.

The attendance was very good throughout. On May 2d, when the mission was closed at half-past seven in the evening

by a discourse from Father Klauder, not only were all the pews well filled, but several had to be placed near the communion-rail to accommodate the people. Notwithstanding these provisional accommodations, a considerable number of men were obliged to remain standing in the rear of the church. The sermon was followed by Solemn Benediction, given by Father Rector assisted by Fathers Duke and Nusstein. After Benediction, hundreds of voices filled the church with the incomparable strains of the magnificent hymn "Holy God."

The success of this Mission may be judged by the extraordinary number of confessions heard, amounting to six hundred and ten.

On the following morning, at 8 o'clock, a Solemn Requiem Mass was celebrated for the deceased members of the parish. After Mass, Father Hayes preached on the suffering souls of Purgatory.

On Christmas day of the same year, the parishioners of St. Mary's had the consolation of seeing one of their own sons ascend the holy altar to celebrate his first Mass, at half-past four. It was Rev. Frank Schwallenberg, who was assisted by his friend Rev. Father Sheridan of Washington, D. C., and Father Holz, C. ss. R., a member of the Community.

Services for Fallen Soldiers.—Three Solemn Requiem Masses, celebrated during the year, 1898, deserve special record, since they are, in some measure, connected with the history of the Country. On February 21st, when news had reached us of the explosion of the United States' Man-of-war, "The Maine," solemn services were held for the unfortunate American soldiers who lost their life on that occasion. The next Requiem was offered at the instance of Admiral Cervera, on August 3d, for the Spanish soldiers who had perished at Santiago. About fifty prisoners, all who were not prevented by sickness, besides a large number of parishioners assisted at it. On the next day,

another Requiem was sung for the Americans who had fallen in the same battle. The Spanish prisoners were present at this Mass, also.

1900.

Extraordinary Celebration.—In accordance with the privilege granted by the Holy Father, Pope Leo XIII., Solemn midnight Mass was celebrated on the first day of 1900, to inaugurate the last year of the nineteenth century. During the Mass the Blessed Sacrament was exposed and Benediction given after it. After Benediction the *Te Deum* in its English version was rendered by the choir. The sacred functions lasted until 2 a. m. The people, appreciating the great privilege, crowded the sacred edifice.

The Holy Year. — The Triduum ordered by His Eminence Cardinal Gibbons as a preparation for the “Holy Year,” was opened on the evening of December 6th, by Rev. Father John Schneider. The subject of his discourse was “The True Church.” The exercise was closed by Solemn Benediction of the Blessed Sacrament. December 7th, being the first day of the Triduum, was solemnized by High Mass at 9 o’clock, during which Father Nolen preached on the Sacrifice of the Mass. In the evening F. Schneider spoke on “Infallibility.”

On the feast of the Immaculate Conception, Father Nolen preached again at the Solemn High Mass at half-past ten, and Father Schneider in the evening, taking for his subject, “The Catholic Doctrine on Confession.”

The third day of the Triduum was celebrated in the same order: Father Schneider preaching in the morning, on “The Bible,” and in the evening on “Indulgences.” The Triduum was then concluded by the Papal Blessing and Sacramental Benediction.

Confirmation. — On December 23d, 1900, the Cardinal administered holy Confirmation in our church. Services began at half-past ten with Solemn High Mass, celebrated by Father Provincial, at which His Eminence assisted. Seventy-eight persons were confirmed, fourteen of whom were converts.

Solemn Opening of 1901.—In accordance with the rare privilege granted by His Holiness, Pope Leo XIII., the opening year of the twentieth century was also ushered in by Solemn midnight Mass. The doors of the church were thrown open at half-past eleven. As the clock struck twelve, the large bell tolled, and at the last stroke the clergy entered the sanctuary. Rev. Father Charles Nolen was celebrant, Rev. Father Peter Backe, deacon, Rev. Father Burger, subdeacon, and Rev. Father Kenna, master of ceremonies.

The Blessed Sacrament was exposed, and High Mass began. It was concluded by Sacramental Benediction, after which the popular hymn of thanksgiving “Holy God, we praise Thy name,” was chanted by the congregation. The church was crowded to the utmost, the people standing even to the outer doors of the vestibule.

President McKinley's Death.—The tragic death of President McKinley, September 19, 1901, was commemorated in a befitting manner, on the part of the Catholic clergy and laity. At the children's Mass, which was attended by an extraordinary number of adults, hymns were sung, and after Mass prayers for the authorities recited. The bells had been tolled several times since the President's death, and the national flag floated at half-mast on church and school-hall.

Mission at Annapolis, followed by a Mission for non-Catholics. An eight days' Mission was opened in St. Mary's Church, on Sunday, November 10th, by Rev. Father Charles Sigl, Rector of Ilchester College. He preached the opening sermon during High Mass. Rev. Father Mulhall began special Mission

exercises for the children at 3 o'clock in the afternoon. Father Mulhall in company with Father Bonia visited some who had absented themselves from the exercises, and invited them to come. The attendance was, however, satisfactory, increasing as the Mission progressed. The Dedication to our Blessed Lady was very touching, and the people were generous in presenting flowers for her altar. The Fathers were well pleased with the result of their labors. The adults who approached the Sacraments numbered 524, and 112 children made their confession, all not having as yet made their First Communion.

After the close of the regular Mission, the Fathers began a series of lectures for the benefit of non-Catholics. This was a novelty in Annapolis. The Catholics were invited to bring all their non-Catholic friends. A very large audience from first to last encouraged the missionaries. Men came in great numbers. Protestants of note were present, listening with marked attention and interest.

The principal subjects of these lectures were: "The Divinity of Christ," preached by Father Sigl, a convincing dogmatic discourse; "The True Church;" "The Infallibility of the Pope;" "Confession;" "The Blessed Eucharist;" "Devotion to Mary;" "Logical Conclusions." These last insisted that all who believed in the Divinity of Christ, should believe His teaching and enter His true Church. — The large audience seemed pleased with all the Father affirmed, and gave much praise to the zealous missionaries.

Confirmation.—November 23, 1902, His Eminence, Cardinal Gibbons, administered Confirmation in St. Mary's church to seventy-eight persons, among whom twenty-four were converts. Solemn High Mass was celebrated by Father Rector, at half-past ten, at which the Cardinal assisted in cope and mitre. During the Mass, His Eminence preached, and after Mass administered Confirmation.

At dinner there were present the newly-appointed Superintendent of the Naval Academy, Captain Brownson, with Captain Colahan and Lieutenant-commander Benson, who represented the Navy; Major Thompson, representing the Army; the Mayor of the city, Mr. Charles Dubois and Dr. Walton. All the guests left shortly after dinner.—These facts prove the friendly relations existing between the Redemptorist Fathers and the civil and military authorities.

The School.

The parochial school is the necessary complement of every parish, since the religious training of her children is of vital importance to the Church. That training must not be a simple, isolated instruction, imparted to the child here and there at spare hours, but it must permeate the whole system of education. Hence, it has always been a subject of the greatest solicitude to the Church to control the education of the Christian child. When, therefore, the child passes from the hands of its mother, who has imbued its young heart with the knowledge and love of the Heavenly Father, into the hands of the teacher, the latter should be fit to continue and develop that knowledge, while, at the same time, the elements of human knowledge are imparted. It was on such principles that the Fathers at Annapolis endeavored to establish a school as soon as circumstances would permit.

When the new church was completed and the congregation began to realize the inestimable benefits of regular parochial attendance, the time had come for the establishment of a school.

Opening of the Parish School. — In September, 1862, the school was opened in the little old church, some changes having been made to fit it for its new purpose. The gallery was extended across the entire building, thus forming a second story,



Side and Rear View of St. Mary's Hall.



Convent of Sisters
of Notre Dame.

which served as a hall, the lower floor being divided into classrooms. The children were intrusted to the care of Miss Josephine O'Donoughue, the sister of our late Father Charles O'Donoughue († 1871). The number of pupils small in the beginning, gradually increased.

Sisters of Notre Dame.—The year 1867 brought a signal advance. Father Anwander, who has already been mentioned as a man of great energy and zeal for God's glory and the good of souls, knew the efficiency of the Sisters of Notre Dame as teachers. No sooner, therefore, had he become Rector at Annapolis, than he turned his pastoral care to the little ones. He saw, at once, a great field for good, and that the Sisters just mentioned were best qualified to secure the welfare and spiritual advancement of the whole parish. He opened negotiations with Mother Caroline, the Superioress, and he was happy to see his designs seconded.

On August 23, 1867, he had the satisfaction of receiving Sisters M. Augustin and M. Honorata as the new teachers, who opened school the following September, with sixty-two pupils; whose number increased to eighty by the end of the year. The Sisters lived in the building on Gloucester Street which served as the pastoral residence before the arrival of the Redemptorists. Father Anwander built an addition to this house to afford sufficient room for the little Community of Sisters.

Colored School.—In 1874, the Sisters undertook to teach the colored children in a frame building on Chestnut Street. When Mother Caroline was asked to take charge of the school, she consented in gratitude for having been saved from death by a negro during a catastrophe on the Mississippi on June 13, 1858. This school was a Public School for colored children. For several months the teacher was a candidate of Notre Dame, but at the end of October, 1874, the professed Sister M. Margaret was appointed in her place.

At the end of April, 1880, the colored school ceased to be a Public School. It was, therefore, about to be closed for lack of funds, but owing to the charity of Mother Caroline, the school was continued free of salary until the end of May, 1893.

Change of Teachers.—The large boys, who were taught by a layman, became so unruly that the teacher was unable to control them. Father Rector Freitag, therefore, desired a Sister to take charge of them. To this Mother Caroline would not assent, it being, at that time, contrary to their Rule to teach boys, and she did not think proper to make any exception. In consequence of this refusal, the Sisters had to be withdrawn. The mission was closed in September, 1872, and in October the Sisters of Mercy took charge of the school.

This change, however, did not work advantageously. Both parents and people desired the return of the Sisters of Notre Dame. Upon the earnest solicitations, therefore, of good Father Dauenhauer, the Sisters of Notre Dame returned January 3, 1874, and the school was reopened by Sisters M. Alipia and M. Niceta, January 5th, with thirty children.

On their return, the Notre Dame Sisters continued to live in the old Pastoral Residence, until 1881, when they moved to the present convent.

Present Convent of N. D. Sisters.—The present convent had been purchased by the Sisters of Mercy, who had intended establishing here an independent mother-house. Upon their departure, the Fathers took possession of it, and requested Mother Mary, of Baltimore to purchase it for an Academy. Permission from Mother Caroline at Milwaukee being delayed, the Sisters were requested to pay \$800 on the property, to prevent its falling into other hands, with the understanding that the Fathers would refund the amount, should the desired permission be refused. It was, however, granted, and an Institute for young Ladies was opened in September, 1877, and remained in a

thriving condition until 1883. The Sisters were then obliged to close it, to satisfy Father Wynn, who was opposed to its further continuance. Some of the branches taught heretofore in the Academy were added to the curriculum of the highest class of the parochial school.

We must not omit to mention that the aforesaid property, called the "Claude Mansion" is widely known as the "Richard Carvel Mansion," in consequence of the Novel "Richard Carvel" by Winston Churchill. It is a relic of olden times. Governor Eden, the last Royal Governor of Maryland, died there. It has, as said above, become famous in the past few years, as the Carvel House. Strangers visit it to pay their respects to the walls and halls of a house wherein a certain fictitious Richard Carvel is supposed to have lived.

The school made rapid progress, its popularity testifying to its efficiency. Not only Catholics, but also non-Catholics, consider it a great advantage to have their children trained by religious women, who are not only highly accomplished ladies, but first-class educators, also. What is most important is that they are truly noble-minded, disinterested, self-sacrificing souls, who look upon their vocation as something divine. From time to time, the Sisters give public entertainments for the enjoyment of the pupils and their friends, as well as to raise funds for defraying the expenses of church and school. These entertainments are always well patronized.

The following article taken from a local paper voices the public sentiment in reference to

St. Mary's School.

The annual examination at St. Mary's Roman Catholic parish school took place on Monday last, and was a most interesting and gratifying occasion. Early in the morning the pupils, (the Catholics, at least) were seen neatly attired, wending their way to the church, in order to assist at the

August Sacrifice of the Mass, preparatory to being subjected to a review of their general studies, and to performing the parts assigned them by the programme of exercises. In contrast with many other of our schools, there were seen flocking thither the parents and friends of the pupils, and those that have the cause of education at heart. At our public school examination, (and our public schools are as admirably and efficiently conducted as any elsewhere,) few attend, and but little interest is manifested. Not so with St. Mary's as has been clearly seen. The examination was a general one, and a most gratifying exhibition of proficiency in the usual branches of knowledge. In addition to the studies, the samples of needle-work, embroidering, crocheting, etc., done by the young ladies, evinced rare skill on their part, and manifested unmistakably the care and assiduity of those in charge.

The school was established under the auspices of the Redemptorist Fathers, and is under the control of the Sisters of Notre Dame, who bestow unceasing attention on their charge. Being ladies of superior endowments, and looking for their reward in the world to come, their qualifications combined with their zeal, render them fit instruments to cultivate the hearts of the young in solid lessons of piety and virtue, as well as to impart useful learning. The school is prosperous. There is still room for more, and we hope, that when the recreative period closes, many additional pupils will be entered for training and instruction, that they may live to be pleasing children of God and intelligent beings.

New School Built.—In 1880, during the rectorship of Father Firle, a new step was taken to advance the interest of St. Mary's school. Divine Providence, it seems, brought about this improvement which terminated in the erection of an entirely new building.

It was December 5, 1879, on the eve of the feast of St. Nicholas, the Patron Saint of Father Rector Firle, that the children of the school were assembled in the old hall to offer their congratulations to Father Rector in the form of a little entertainment. While these exercises were going on, he noticed an ominous shaking of the floor. He called Father Lowekamp's attention to it and found that he, too, had remarked it. Father Rector spoke to Sister Alipia, the Directress of the school, asking her whether she had noticed it. She answered in the

affirmative, though not knowing to what to attribute it. Father Rector told her at once to dismiss the children quietly. She gave the usual signal. Father Rector thanked the children for their efforts to give him pleasure by so charming an entertainment, but as the hour was already far advanced he would dismiss them to their homes. The sign was given, the children left the hall in their usual order.

Next day, Father Rector had the building examined by Brother Leopold, a skilled mason. He found, to the dismay of all concerned, that the walls were actually bulging. As it had not been intended for it to have a middle story, the walls were not sufficiently strong, and the joists had loosened. It was evident that Divine Providence, by directing Father Rector's attention to the defect, averted a most lamentable disaster which might have resulted in the death of many a child, causing universal sorrow, as well as severe criticism.

Father Rector at once informed Father Provincial of the state of affairs. The latter gave orders for a new school-house to be erected at once. We must add to the honor of the commissioner of the Public Schools of Annapolis, that he offered to the Fathers an old vacant school-house while the new building was being erected. Father Rector gladly and thankfully availed himself of the kind offer.

The work on the new school was prosecuted with vigor, and by the beginning of June it was ready for use.

The new school, now commonly called "St. Mary's Hall," was solemnly blessed by Rev. Father Rector, on June 6th, assisted by Fathers Schæffler and Corduke. The clergy and people proceeded in procession from the church to the hall, headed by the Naval Academy band. After the ceremony of the blessing, the procession returned to the church, where Father Wayrich delivered an eloquent address on "Education."

In order to reduce the debt contracted by the erection of the school, a fair was held for two weeks. Eleven hundred dol-

lars were realized, a considerable amount if the smallness of the congregation be taken into account.

The new school was opened August 30, 1880, with an attendance of one hundred and thirty white children. This was the average number attending St. Mary's until very recent years, when there has been an increase of about twenty. The Sisters have ever since labored simply and unostentatiously at the education of the young, and have earned the love, sympathy, and esteem of the citizens of Annapolis. This may be noticed whenever they give one of their pleasing entertainments. It is recorded of one that was given by the pupils of St. Mary's, November 26th and 27th, 1900. "The entertainment was, indeed, a rare treat, as the "Evening Capital" expresses it. Many have been heard to say: "The hall is . . . too small"—"St. Mary's needs a larger hall, and when it has one, it can more profitably fill her sphere of great usefulness." On the second day, the Hall was again crowded. The seats were all taken, and many had to stand.

From these facts it may be seen that the school accommodations had begun to become too limited. For this reason, Father Rector Kautz determined to build an addition on the rear. Estimates were solicited, and were closed on July 9, 1902. The highest was three thousand dollars more than the lowest, the latter being between eight and nine thousand. On July 15th, the contractors signed the papers for the construction of the addition, and on July 19th, ground was broken for the foundation.

This addition has room for two more classes, giving six classrooms in all. The hall on the second floor measures one hundred and fifty feet. Around the school is a spacious play-ground, once the parish grave-yard. At the time of the arrival of the Redemptorists, the City Council refused permits for any more burials in the old cemetery. A lot of ground on West street, donated by the Walton family, was consecrated and became

the parish cemetery. The remains from the old burial ground were removed thither, excepting those in the Walton and Boyle vaults. These were removed in 1901, and the entire grounds of the old cemetery are now devoted to the children's playground.

Old Priest's house taken down.—On August 13, 1900, the tearing down of the old brick house, next to St. Mary's school, was begun. The house was one of the oldest buildings in the city, as the quotation from Mr. Riley's History of Annapolis testifies. It was the pastoral residence of the priest who came from White Marsh to say Mass on Sundays. It was replaced by a more modern double frame structure.

Mr. Riley mentions the building in question where he speaks of the old church. His words are as follows:

It (the church) was built mainly through the instrumentality of the venerable Charles Carroll of Carrollton, during the later period of his life, probably somewhere about 1830. It was torn down a few years since on account of its unsafe condition. Near the parochial school is a house that was formerly used as the residence of the Catholic clergyman. It is one of a row of buildings that previously stood there, then known as "Mac Namara's row," and this house is said to be one of the oldest in the city. Mac Namara was one of the earliest to have his lot surveyed when the town was laid out in 1718.

In conclusion it may be interesting to our readers to peruse some other commendatory lines taken from an article of the Annapolis "Evening Capital" of September 9, 1903. It speaks thus of St. Mary's School:

. . . All classes have been organized under the instruction of four Sisters of Notre Dame and the Sister Superioress, who has entire charge of St. Mary's school.

One of the Sisters teaches the school for colored children, which numbers fifty. Many applications have been made for entrance at this school, but as it has its quota, and all the grades are instructed by one Sister, it was impossible to receive more pupils.

The same curriculum will be in force this year as last, except with some minor exceptions in reference to the boys' department. The Palmer meth-

od of writing, which proved so successful last year, will be taught this year in all departments.

The highest grade taught in St. Mary's School is the eighth. In the next graduating class there are at present seven pupils—two boys and five girls, who are expected to complete the course. The standard of the school is raised each year by the introduction of new and higher studies and advanced methods of teaching. The teachers of the school—the Sisters of Notre Dame, are themselves students and have devoted their lives to the education of the young. In this country these Sisters are two thousand strong, and yet this number is not sufficient by half for the work which they are called upon to do.

Besides the other religious vows the Sisters take, the Notre Dame Sisters take an additional one, to give their lives to educate the young. Their work is thorough and conscientious and they always have good results.— . . . The school rooms have a neat appearance, the children are all quiet and orderly, and are under excellent discipline.

Country Missions.

During the period of which we are now speaking, from 1872 to 1903, the Redemptorist Fathers at Annapolis extended their parochial ministrations to various places in the country. We shall briefly review these labors.

West River.—In 1872 and '73, this station was attended by the Fathers once or twice a month. In 1874, a resident priest was appointed for a short time, but, in 1876, the Fathers resumed the charge. In the course of 1877, Rev. Father Conway was appointed by the Archbishop. He was succeeded, in 1879, by Rev. S. J. Clark, who held the mission only till 1880.

After the departure of the resident priest in 1880, West River was again regularly visited by the Fathers of Annapolis generally once a month excepting in winter, when the severity of the weather happened to render it impossible. In 1884, Rev. Father McInerney exerted himself to improve the station both spiritually and materially.

In September, assisted by Father Brick, he gave the people

a little mission. The exercises were well attended, and the people showed the best will to profit by them, as is evident from the number of confessions, comparatively large for so scattered a congregation. Seventy-two approached the Sacraments, and two converts were received into the church.

As the church was small and insignificant in appearance, Father Rector decided to embellish it by a little tower, which was built by one of the lay-brothers and an assistant. During the progress of the work, the brother one day hurried home. Father Rector was astonished to see him, but still more so when the good brother related what had happened. He had dreamed the night before that something was rotten, and would not stand. He arose in the morning little heeding his dream, and thinking that it had come from his constantly thinking of his work. But a feeling of uneasiness stole over him. He made some investigations, and found part of the scaffolding loose. Knowing that he had fastened it firmly, he was wondering how it had happened. Descending to the bottom of the scaffolding, and looking into an opening which he had left, he beheld his dream verified. The principal beam in the tower was rotten, and hence, unable to support the scaffolding. Divine Providence thus prevented a disaster. About the middle of October, the work was finished, and the little church of Our Lady of Sorrows now presented an appearance worthy of a House of God. "May Our Lady of Sorrows there effect many conversions," such is the prayer of the Fathers of Annapolis.

On December 14, 1884, Rev. Father Brick went with a brother to West River. At half-past one, he started from West River, in company of Mr. J. Iglehardt for Davidsonville, where he stayed over night, and said Mass next morning, the brother, meanwhile, remaining at West River to do some carpentering. But what was Father Brick's amazement when, on his return to West River, at one o'clock p. m., he found the pastoral residence burnt to the ground, the roof and one side of

the church, also, injured by fire. The origin of the disaster could not be ascertained, as there was no fire in the stove when Mrs. O'Neil, the house-keeper retired. This lady was awakened during the night at about half-past one, when she saw the fire. She immediately aroused the rest of the inmates, among them the brother. But the house was doomed. By strenuous efforts, the church, although only about ten feet from the house, was saved. The neighbors, all Protestants, hastened to the spot and exhibited the greatest energy in striving to extinguish the flames, and took up a collection for the sufferers, amounting to forty-seven dollars. Mrs. Darnal temporarily gave them the use of a house. The damage amounted to \$2500, of which the insurance covered only \$500. The church was injured to the amount of about \$100. In 1886, under Rev. Father McInerney, the house was rebuilt.

May 16th, of the same year, his Grace, Archbishop Gibbons, administered holy Confirmation at West River, to twenty three persons, as mentioned, page 111.

In 1890, the Marist Fathers took charge of the mission until February 27, 1901. Since then, with the exception of a short period, it has been in care of a secular priest.

Millersville, a station on the old railroad line between Annapolis and Annapolis Junction, about eleven miles from the former, began to be visited by the Fathers of the Annapolis house on May 17, 1891, when the first Mass was said at "Easby" in a private chapel, to which the neighboring Catholics were invited. From that time to the present the place has been attended alternately with Robinson, once a month, weekly, or twice a month, as facilities offer. Twice, in September, 1896, and in July, 1902, a little mission was given at the place, which served to arouse the fervor of the few Catholics in that neighborhood. The Fathers tried, also, as far as lay in their power to have them participate in grander ceremonies of Catholic wor-

ship, such as High Mass on Christmas-day and similar services. At present, there are from thirty to forty attending divine service in the little church recently erected.

Robinson is a station on the Baltimore and Annapolis Short Line Railroad, between eight and nine miles from Annapolis, not far from the head of the Severn River, and near the famous sand-pits, operated by the Brenan Brothers. For some time this firm had entertained the idea of building a church in the neighborhood, and the following incident led to its realization.

On October, 12, 1901, at 5.20 a. m., a son was born to Mr. Brenan, at Robinson, Anne Arundel Co., Md. Toward evening of the same day, the mother's condition caused alarm, and a man was dispatched to Dr. E. Williams. The latter obeyed the summons without delay, and found the mother in imminent danger. But where get a priest to attend her at the critical hour? As Mr. Brenan was then not acquainted with the Redemptorist Fathers at Annapolis, and as the last train had already passed, he telephoned to his brother Matthew in Baltimore, to summon Father Chester S. J., of St. Ignatius church. Meantime, he made arrangements, also, by telephone with the Agent of the Short Line to dispatch a special train to Baltimore for Mr. Matthew Brenan and the priest. The train arrived at Camden Station, 11. 15 p. m., and was at once boarded by Mr. Brenan and Father Chester. They reached Robinson at about one o'clock in the morning, and drove straight to Mr. Joseph Brenan's house. Mrs. Brenan was still conscious. She devoutly received all the Sacraments, and died at 5. 55 a. m.

Full of gratitude to God, for having favored his wife with a truly Christian death, and commiserating the sad condition of so many Catholics of that neighborhood, Mr. Brenan resolved to build a Catholic church at his own expence. He acquainted the Rector at Annapolis, Rev. Father Kautz, of his intention. The latter having referred the matter to Father Provincial and

the Archbishop, and received their sanction, commissioned one of the Fathers to investigate the possible prospects of the undertaking.

Father Bonia visited the place and found there about thirty-six Catholics. Father Schneider, who made a subsequent visit, found sixty-four white and six colored Catholics, all in great need of spiritual assistance. For this reason, the Father began at once a course of catechetical instructions. They were given every Saturday morning to the children of the neighborhood. Permission had been granted by the country school-board to use for that purpose the Piny Grove school-house, until the new church should be ready for service. Immediately after dinner, catechism class was held for several young men, who interrupted work to be able to attend this instruction. Mass was said in the house of Mr. Jos. T. Brenan, on September 11th, 12th, 16th and 20th, the front room on the ground-floor serving as a chapel. The small nail from which the Crucifix was suspended on those occasions, has ever since been reverently preserved by the family as a pious relic.

The building of the church was begun in September, 1902, and was completed early in December. It is a frame-building, forty feet long, thirty wide, and fourteen and a half high from floor to ceiling. Very Rev. Father Provincial, Wm. Lücking, performed the dedicatory blessing on December 14th, after which he celebrated solemn High Mass, the novices from Annapolis constituting the choir. Father Joseph M. Schneider delivered the sermon. The little church is beautifully furnished, and can, also, boast an organ. The benches are of hard wood, the altar-railing plain, but very neat. This little church, though poor, is a worthy sanctuary of Our Lord. Divine service is held on alternate Sundays. This is certainly a great blessing for those forsaken Catholics.

The "Evening Capital" has the following notice:

..... The church stands in a two-and-a-half-acre lot, which Mr.

Brenan has donated as a cemetery, and is surmounted by a steeple and a gilded cross. The interior is finished with hardwood pews and furnishings. Over the main altar is a large stained-glass with a representation of Saint Agnes and containing the inscription: "In Memoriam. Mary Agnes Brenan, died October 13, 1901."

Bay Ridge was visited a few times in 1893. The first occasion was a sick-call. Father Thomas Hanley was summoned to the bed-side of a sick girl, during the night of July 18th and 19th. Using this occasion, Father Rector visited the place on the following day, and made arrangements to hear confessions there during the season on Saturday, and say Mass at 7 o'clock on Sunday. The attendance consisted of about forty persons. Four such visits were made, during July and August.

It is wonderful how Divine Providence leads up-right souls to the truth! An incident which happened to Father Brick may be here related. On October 30, 1884, along with Brother Gregory, he set out on a sick-call at half-past-seven in the evening. They arrived at the place about one o'clock next morning, the distance being about twenty miles over wretched roads and creeks. A certain Mr. Stewart, an Episcopalian, was sick, and his relatives had sent for the priest. Had Father Brick been informed that the man was not a Catholic, he would not have undertaken the trip. When he was ushered into Mr. Stewart's presence, he asked him whether he intended to become a Catholic. "No," was the reply, "I am too old. I should not be able to fulfil the duties of a Catholic." Upon receiving this answer, the Father recited a "Hail Mary" with the sick man, and handed him a picture of Our Lady of Perpetual Help. The invalid received it reverently and placed it where he could look upon it. Mass was said in the sick man's room and the family went to Confession and Communion. After Mass, the Father again spoke to Mr. Stewart, who, at last, yielded to the power of his reasoning. He was baptised conditionally, made his Confession and received Extreme Unction.

The Father and brother returned home at 3.15 p. m. giving thanks to God for his infinite mercy and goodness.—That Mr. Stewart was really in earnest in becoming a Catholic, he showed during the remaining days of his life. He had been told by Father Brick to say the “Hail Mary” five times every day. When unable to do so, he had them said aloud by his children. The picture of Our Lady of Perpetual Help he was anxious to have near him all the time and it was finally, buried with him.

Another of those adventurous sick-calls may be mentioned. It may give an idea of the eagerness of the Catholics scattered throughout the country to enjoy the consolations of Religion. Father Brick was once called to Bristol, Anne Arundel county on such a mission. He started at 1.30 p. m., October 20, 1884, Brother Gregory accompanying him. About 7 p. m., he arrived at the place, where Mr. Drury’s son, sixteen years old, was sick. The news soon spread that a priest was in Bristol. The people flocked in haste next morning to hear Mass and to be strengthened by the reception of the Sacraments of Penance and Holy Communion.—Sixteen made their confession and twelve approached the Holy Table. The Father and his companion reached home at 5½ p. m. the next day. These distant sick-calls were by no means infrequent, and they were generally accompanied by most consoling circumstances.

The ministerial excursions to West River were often extended to other small places where the Father went in search of stray Catholics. Father Brick on one occasion went from West River as far as Bristol, Darnall’s, and Friendship. At another time he extended his trip to Davidsonville.

CHAPTER VI.

The Redemptorists at Annapolis.

From 1872 to 1903.

Missionary Labors.

We are now to speak of those labors of the Redemptorists of Annapolis not included in regular parochial duty, either at home or on their various country stations. They form, however, the essential characteristic of their vocation, that for which they were called into being by St. Alphonsus, their Founder. We refer to what are called Missionary Labors, because they consist principally of missions and kindred exercises. The general object of these exercises is to arouse spiritual fervor in those to whom they are given.

Before entering upon the task of presenting to the reader the long list of such labors performed by the Annapolis Fathers, it seems proper to give a brief description of their origin, nature, advantages, peculiarities, results, etc. The missions as now given by the various religious Orders that devote themselves to this work, date back to the time of St. Vincent of Paul. The saint was one day entreated to go to a certain village where a sick man was desirous of making a general confession to him. As the man afterward acknowledged, he would have been damned on account of the many grievous sins he had never dared to confess, had he not made that general confession. This incident left a deep impression on St. Vincent. He reflected with pain on the numbers thus lost, perhaps, because of their sin-burdened conscience. Soon after January 25, 1617, he

preached on General Confession. His words made such an impression on his hearers, that he soon gathered an abundant harvest in the tribunal of penance. That day was looked upon and celebrated by the saint as the birthday of the Congregation of the Missions. As St. Vincent, so did a St. Leonard of Port Maurice, a St. Paul of the Cross save thousands of souls by their missionary labors.

St. Alphonsus, too, perceiving that among the country-people great ignorance in religious matters and sinful habits prevailed, determined for love of these most abandoned souls, to found the Congregation of the Most Holy Redeemer. The Saint's work wrought miracles of grace, and it is this same work that is continued by the Redemptorists of to-day.

The experience of the saints enumerated above, as well as of so many other holy missionaries, holds as good to-day as in former times. Many souls would be eternally lost were it not for the extraordinary means presented to them from time to time, to regain the grace of God and to begin a new Christian life. Such periods of grace are those of the Missions. For a number of days, for a week or more, solid instructions are delivered by priests specially qualified for the task. The Faithful hear the fundamental doctrines of Faith, especially those pertaining to the practice of religion expounded in clear and precise terms, while in the grand evening sermons the eternal truths are developed in such a manner as to arouse the dormant voice of conscience, and force men to acknowledge the importance of solicitude in the affair of salvation. The uncertainty of death, the fear of eternal punishment, the divine judgement, are placed clearly and vividly before them. They are led by such considerations earnestly to enter into themselves. They recognize the necessity of repairing former errors by sincere repentance, and of embracing a new and truly Christian course of life. The sinner is, moreover, encouraged by reflecting on the goodness and mercy of God who "wills not the death of the sinner, but rather

that he be converted and live." Finally, the repentant sinner is reminded of the powerful protection and help of the Mother of God, who is called the Refuge of Sinners. Thus during a Mission the heart of many a hardened sinner is melted to true repentance; and he, who despairing of ever again being able to lead a practical Christian life, has long given up the hope of eternal salvation, becomes once more a true Christian, a model of practical Catholicity.

These are the general results of the Missions. Sometimes non-Catholics, also, are induced to listen to the missionaries, either by a sincere desire of enlightenment, or by mere curiosity. Many of them find what they never expected in a Catholic church, namely, a clear and well-defined conviction that only in Catholicity can the doctrine of Jesus Christ be found in its purity and entirety. The craving of mind and heart is satisfied and, aided by divine grace and strengthened by prayer, they appeal to the missionary for further enlightenment and guidance. In this way, the Missions given by the Redemptorist Fathers, although having only Catholics in view, are also productive of great good to many outside the Faith. They open the way to the true Faith and the true Church. Special Missions to non-Catholics are, of course, not excluded from the Redemptorist Apostolate. When asked, they zealously devote themselves to such work. But since that field is already provided with laborers from other Orders, the Fathers generally confine themselves to Missions for Catholics.

There is no congregation in which the missionaries do not find a promising field for their zeal. Even in parishes in which both pastor and flock exert themselves in conscientiously fulfilling their respective duties, and which are truly models of their kind, there are found souls who need the graces imparted by the missions to make their peace with God and to secure their salvation. The reason lies in the fact, that, wherever there are men, there are occasions of sin, there are temptations

of all kinds, there are dangers of salvation. Human nature is the same everywhere. For this reason, experience shows that Missions work admirably well not only in places where public scandals and all sorts of immorality prevail, but also in the best regulated parishes, and among the most fervent congregations. Hence, the clergy, whether of city or country, are mindful from time to time to call in the aid of missionaries. We find, furthermore, that many places, too small to have a resident pastor, are attended only once a month, or perhaps not so often. The priest on such occasions must necessarily confine his ministrations to what is absolutely necessary. Thorough spiritual care is out of the question. For such places a Mission of a few days is productive of immense benefit. Its Instructions give the people a clear knowledge of our holy religion, they learn to appreciate and defend it, they are less susceptible to perversion on the part of heretical emissaries, and not unfrequently do they make the Mission an occasion to organize themselves into a parish.

It often happens, also, that, after such missions, the people exert themselves to build a church, in order to secure the regular pastoral care of a resident priest. Sometimes the mission gives the impulse to erect a parochial school, or building a new and more spacious church in places where it may have long been needed. Such are not rarely the happy results of a single mission.

It has also become a rule, whenever a mission is to take place in any considerable parish to divide the sexes, so as to give actually two missions, first for the female, then for the male portion of the congregation. Experience has shown that thus the men are more benefitted by the exercises, as they are not crowded out by their pious sisters, and are, likewise, much drawn to follow the latter's good example. The result of this practice is that the number of confessions on the part of men does not remain much behind that of the women, as may be

gleaned from the list of missions, wherever the figures are separately given.

Even at the very beginning, the Fathers of the Annapolis house labored on outside missions. But from 1872 to the present day, a number of Fathers was attached to this Community, almost exclusively engaged in missionary work. As the list of the Missions, Renewals, and Retreats shows, the labors of these Fathers extended over a vast territory, not only within the limits of the United States, but over the whole Eastern portion of British America, as far as Nova Scotia and Newfoundland. Hence, these labors entailed not only the hardships naturally connected with the missions themselves, but also long journeys which became, at times, very tedious and even dangerous. On the other hand, however, such labors were highly consoling on account of the immense benefit which thousands of souls derived from them. It may be confidently hoped that they will one day praise the Divine Goodness for sending them missionaries to save them from the thralldom of Satan.

It is not the intention of the compiler of this record of missionary labors to enter into details, beyond giving the number of Confessions or Communions made in the locality in which such labors were performed. The figures placed after the name indicate that number. They will, at the same time, convey an idea of the size of the respective congregations. But it should be remembered that, however small a congregation may be, the work in the pulpit is equally taxing, as the missionaries are in that case fewer. Sometimes the entire work devolves on only one Father.—To break the monotony of such enumeration, some brief remarks, or extraordinary details have occasionally been inserted, which may be of interest to the reader.

The missions were chiefly conducted in English, although many were preached in German, some in both languages, and others, again, in French and various other tongues.

No mention has been made of converts to the Faith. For

reasons already assigned these conversions form but an incidental part of the mission work of the Redemptorists. Since they most frequently call for more thorough instruction before reception into the Church, and the time of the missionaries is limited, such converts are generally left to the care of the local clergy. Nevertheless, we have a considerable number to record. Within a period of ten years, from 1890 to 1900, the conversions on the various Redemptorist missions amounted to not fewer than eleven hundred and fifty-two, of which from sixty to seventy must be accredited to the Annapolis Fathers.

1872.

For this year the records of the Annapolis House make mention of only one Mission, one Renewal and four courses of Retreats which were conducted by Fathers of that Community. They are:

MISSION.

Huntington, Ind., 800.

Father Wissel gave this mission, in October 1872, both in German and English, it being a mixed congregation. It lasted eleven days, and during the whole course of the exercises the people were most regular in their attendance, notwithstanding the heavy snow. Five persons wished to be received into the Church whom the missionary left to be properly instructed by the Pastor.

RENEWAL.

Williamsburg, N. Y., in the church of the Annunciation, 1200.

RETREATS.

Baltimore, Md., to Sisters of Notre Dame.

Baltimore, Md., to Sisters of the Visitation.

Ilchester, Md., to the pupils of the Preparatory College of our Order.

This was the opening of the new college which had lately been transferred from St. James', Baltimore, as is related elsewhere.

Annapolis, Md., to Sisters of Notre Dame.

One Father of the Annapolis Community assisted also at a mission which was given, in November, in St. Paul's Cathedral of Pittsburg, Pa.

1873.

Father Joseph Wissel was the only member of the Community who could devote himself to missionary labors. He records the following :

MISSIONS.

Brooklyn, N. Y., St Benedict's, 450.

St. Joseph's, Indiana, 650.

Trenton, N. J., St. Francis', 725.

Braddocks, Pa., 816.

Burlington, Vt., Cathedral, 2372; 123 adults were confirmed.

Brandon, Vt., 400.

Brandon, Vt., French mission, 523; 50 adults were confirmed.

RENEWAL.

Lawrenceburgh, Indiana, 496.

1874.

The number of Fathers being limited, the missionary labors of this year are few.

MISSIONS.

Baltimore, Md., Cathedral, 3500.

Louisville, Kentucky,

Baltimore, Md., St. Joseph's.

Dansville, N. Y., 500.

Lima, N. Y., 800.

Honeoye Falls, N. Y., 307.

RETREATS.

Glen Riddle, Sisters of St. Francis.

Cleveland, Ohio, Seminarians.

Baltimore, Md., Seminarians.

TRIDUUM.

Baltimore, Md., St. Ignatius', in honor of Blessed Faber, S. J.

1875.

The year 1875 was very rich in the spiritual harvest reaped by the missionaries then attached to the Annapolis Community. Father Dold was engaged in the following

MISSIONS.

Wellsburg, W. Va., 72.

Ottumwa, Iowa, 1200.

St. Albans, Vt., 1070.

Montpellier, Vt., 780.

Northfield, Vt., 570.

In these five missions the missionaries gathered thirty-two non-Catholics into the true fold.

Besides these missions the same Father assisted at others which were conducted by Fathers of other houses. In July he was transferred to Boston.

Father Werner, who was stationed at Annapolis from February to July, took part in two missions given in Philadelphia, Pa., St. Philip Neri's, where about 2500 women, 2000 men, and 500 children approached the Sacraments, and Renovo, Pa., 850.

Father Rathke, who was attached to the Community, conducted, or took part in the following missions :

Quebec, Canada, St. Patrick's, 6000.

Norwalk, Conn., 2000.

Westport, Conn., 200.

Montgomery, Ala., 300.

Father Wissel directed a mission which took place in Buffalo, N. Y., Cathedral, and gave

RETREATS,

Portland, Me., diocesan Clergy.

Rochester, N. Y., diocesan Clergy.

1876.

Father Wissel as a member of the Annapolis Community conducted various Missions and Retreats.

MISSIONS.

Portland, Me., Cathedral, where 1850 women, and 1500 men approached the Sacraments, 160 adults were confirmed, and four persons received into the Church.

Newark, N. J., St. Augustine's, 600.

Rochester, N. Y., St. Mary's, 2700. 212 adults were confirmed.

RETREATS.

Portland, Me., diocesan Clergy.

Philadelphia, Pa., St. Peter's, young men of parish, 500.

Father Dold gave a Retreat.

Philadelphia, Pa., Sisters of Good Shepherd.

1877.

The year 1877 was also much blessed by the Almighty in regard to the mission work. The Fathers of Annapolis took part in the following labors :

MISSIONS.

Latrobe, Pa., 550.

Milton, Pa., 190.

Swedesboro, N. J. 266.

Newport, N. Y., 653.

Dushore, Pa., 1100.

Two great missions took place under the direction of F. Dold, of this Community, in Montreal, Canada.

At St. Patrick's, 4550 women and 3122 men approached the Sacraments, 173 adults were confirmed, and 17 persons embraced the Catholic faith.

At St. Ann's 3222 men and 3734 women received the Sacraments, 182 adults were confirmed, and 36 persons were received into the Church.

RENEWALS.

Glasboro N. J. 123.

Buffalo, N. Y., St. Mary's church, which was most successful, 4000 Communions.

RETREAT to Seminarians in St. Joseph's Seminary, Troy, N. Y.

1878.

Missions and similar exercises were given by Fathers of the Annapolis community as follows:

Cleveland, O., St. Patrick's, 1576 women and 1281 men. About 200 men took the pledge.

Kellyville, Pa., 1100.

Clearfield, Pa., 300.

Huntington, Pa., 300.

Braddock, Pa., St. Thomas' 900.

Pittsburg, Pa., St. Bridget's, 1800.

Baltimore, Md., St. Andrew's, 900.

RENEWALS.

Philadelphia, Pa., St. Theresa's, 4700.

Wilmington, Del., St. Mary's, 2000.

Washington, D. C. St. Stephen's, 1400.

1879.

During this year six missions are recorded which were given by Fathers of the Annapolis house.

Meadville, Pa., 710.

Union City, Pa., 490.

Greenville, Pa., 427.

Conneautville, Pa., 100.

Bradford, Pa.

Titusville, Pa., 1450.

All these places are in the diocese of Erie, and the labors of the Fathers were blessed with the best results.

Fathers McInerney, Sigl and McCormack took part also in some other missions which are not found among the records of the Annapolis house.

1880.

The following apostolic labors were conducted by the Fathers of the Annapolis house, in 1880 :

MISSIONS.

- Laurel, Md., 130.
- Havre de Grace, Md., 340.
- Port Deposit, Md., 170.
- Barton, Md., 380.
- Marlborough, Md., 800.
- Piscatawa, Md., 440.
- Sharon, Pa., church of the Sacred Heart, 1160.
- Maguetown, Pa., 150.
- Warren, Pa., 400.
- Clarendon, Pa., 170.
- Rochester, N. Y., Most Holy Redeemer church, 1420.
- Baltimore, Md., church of Our Lady, Star of the Sea, 1717.
- Washington, Pa. (*dioc. Pittsburg*), 146.
- Cumberland, Md., St. Patrick's, 1247.

RENEWALS.

- Titusville, Pa., St. Titus', 1200.
- Rochester, N. Y. St. Joseph's, 2600.
- Barton, Md., 375.
- Newark, N. J., St. Patrick's Cathedral, 4750.

RETREATS

given by Father Wissel:

- Corry, Pa., Priests of diocese of Erie.
- Loretto, Pa., Priests of diocese of Pittsburg.
- Baltimore, Md., Sisters of the Visitation.
- Baltimore, Md., Priests of dioceses of Baltimore and Richmond.
- Overbrook, Pa., Seminarians.
- Portland, Me., Priests of diocese of Portland.

Given by Father McInerney:

- Altoona, Pa., Sisters of Charity.
- Latrobe, Pa., Sisters of Mercy.
- Buffalo, N. Y., Sisters of Mercy (St. Bridget's).
- Ebsburg, Pa., Sisters of St. Joseph.

1881.

A great number of missions and similar exercises were conducted by the Fathers of the Annapolis community, of whom the Fathers Wissel and Keitz deserve special mention.

MISSIONS.

Sharpsburg, Pa., St. Joseph's.
Orange, N. J., St. John's 2046 women, 1580 men. (4 converts.)
Marlborough, Md., 650.
Harrisburg, St. Lawrence, 1350.
Warren, Pa., 300.
Oil City, Pa., St. Joseph's, 1350.
Clarendon, Pa., 240.
Piscataway Md., 260.
Lancaster, Pa., St. Joseph's, 1102.
Scottdale, Pa., 500.
East New York, N. Y., 525.
Cincinnati, O., St. Mary's, 1672.
Fryburg, Pa., St. Michael's 674.
Clarion, Pa., 222.
Westchester, Pa., St. Agnes', 1067.
Minster, O., St. Augustine's, 1221.
Albany, N. Y., St. Mary's, 920.

RENEWALS.

Indiana, Pa., 280.
Baltimore, Md., St. Mary's, Star of the Sea, 1640.
Cumberland, Md., St. Patrick's, 1200.
Lebanon, Pa., 1000.
Rochester, N. Y., Holy Redeemer's, 1425.
Brooklyn, N. Y., St. Benedict's 825.
Several of these exercises included those of the Jubilee. Special Jubilee services were conducted at
Hagerstown, Md. 300.

RETREATS.

Priests of Erie diocese.
Somerset, O., Dominican Sisters.
"St. Mary's of the Spring" Convent of Dominican Sisters near Columbus, O.
Nottingham, O., Ursuline Nuns.

Lindsay, Ontario, Canada, Loretto Nuns.
Kingston, Canada, Sisters of Hotel Dieu.
Baltimore, Md., Sisters N. D.
Kingston, Canada, diocesan Clergy.
Columbus, O., diocesan Clergy.

1882.

The year 1882 was most remarkable for the extensive mission-work accomplished by the Fathers in parts in which until then no Redemptorist mission had ever been given.

From March 19th to April 16th, a series of most successful missions was given in the city of Halifax, N. S., by Father Wissel and five other missionaries.

In the Cathedral the number of confessions was as follows: 2274 women, 2204 men, 47 nuns and 155 in the Poor-house. At St. Patrick's, 1884 women, and 1360 men. At St. Joseph's, 1020, in all. At St. Peter's, Dartmouth, 603. Not fewer than 60 converts were received into the Church. The day after the close of the mission the Archbishop, Most Rev. Michael Hanan died. He doubtless received a special reward in heaven for this last act for the benefit of his flock, for it led thousands back to God.

The news of the happy results of the Missions in Halifax reached Newfoundland, and led the Archbishop of St. John's also, to apply for a Mission. In the fall of the same year, therefore, Father Wissel with a number of other Fathers set out for that distant part of our continent. In the following letter, of October 31, 1882, addressed to his Rector, Father Wissel describes the incidents of his journey, which may interest the reader.

Thanks be to God, we are in "Terra Nova," and the Mission is going on in two churches. I must write to you now, because there is a mail-steamer due here to-morrow, and after that there will be none before two weeks.

I believe I told you in my last letter, that we missed our beautiful Allan

Line steamer, owing to the rough weather which detained us out on the ocean longer than it was expected. Anyhow, we were glad when we landed in Halifax, baggage and all safe, and the kind treatment we received on the part of the priests for the three days of our rest compensated us for all trouble.

We could not do better than to take passage on a second-class steamer, the "Canina" of the Cromwell Line. We went on board Thursday night, at 9 o'clock, accompanied by Mgr. Power, the Administrator, and Father Murphy, the Secretary of the late Archbishop, after having sent a cablegram to St. John's, N. F., that we would arrive on Monday morning, and open the mission the same night in both churches. Our boat did not leave wharf before 7.15 a. m., Friday.

It was a beautiful morning. Still we had our misgivings, having experienced the treacherous waves of the ocean a few days before, and having before our minds the many shipwrecks on the coast of Newfoundland.

The distance is over 600 miles from Halifax to St. John's—as far as from New York to Halifax. And within the last few years two vessels of the same line were lost and never heard of.—To our dismay we were told, when on board, that we could not expect to reach St. John's before Tuesday,—that the trip is hardly ever made in a shorter time.

We betook ourselves, however, to prayer, said the Itinerarium, and sang the "Ave Maris Stella." We went ahead splendidly, with full steam, and all sails up. We had the coast of Nova Scotia in sight till Friday evening; then we made directly for Cape Race, the most Southern point in Newfoundland. Everything went on splendidly. The most of the officials on board were Catholics. The captain was not, and is said to be a very bigoted Welshman: but he treated us very kindly, entertained us with little amusements and did everything to make us feel happy.

When out on the wide ocean Fathers Kautz and Bausch got sea-sick again. Father Bausch, however, recovered soon, while Father Kautz did not until the end of our journey.

On Sunday we had twice public devotions, Beads and "Ave Maris Stella" at 11 a. m., and Vespers and the Litany of the Saints at 4 p. m.

At one o'clock in the afternoon of Sunday we saw the first land of Newfoundland, Cape St. Mary's, and a few hours later we espied Cape Pine, and at 10 p. m. we saw the light of Cape Race at a distance. We retired to our bunks with good hopes. Every one said we would certainly be in St. John's by 7 a. m.

We got up early in the morning, and we saw the bleak coast of New-

foundland on our left consisting of immensely high rocks of a brownish color, so steep that even a cat could not scale them,—no house, not a shrub, not a sign of civilization. This is the aspect of the whole island all around. The water is over 300 fathoms in depth close to the coast. Ships which are wrecked there go right down without leaving a trace behind them. This coast moreover, is generally surrounded by a dense fog, so that vessels dash against it before they become aware of the danger.

Toward 7 a. m. the sea became very boisterous, the waves very high, in their fury they lashed the rocks fearfully. We bent into a wide cove, at the further end of which there seemed to be a narrow opening between two towering rocks. We went nearer and nearer, and we were before the harbor of St. John's. A skilful pilot boarded our vessel who guided her between the rocks and cliffs until we reached wharf about 7.30 a. m.—Our captain had a small canon fired off just as we passed through the narrows, to announce the arrival of the Missionaries.

The wharf was crowded with people. Every eye turned upon us as we stood on deck. Very soon the vessel was boarded by a servant from the Episcopal Palace, telling us that the bishop's carriage was waiting for us just outside. We drove to the palace, and got the Bishop's blessing just before he went to church to celebrate the office for a deceased priest. We said Mass, took breakfast, and then took a drive around and outside the city.

The country around is most beautiful. Who would think so when outside of those rocks? The city is built on a very steep hill, somewhat like Quebec. The Cathedral occupies the most prominent position of all. It holds upward of ten thousand people. There are passage-ways all around it. Quite near to it are the Bishop's Palace, the Convent of the Christian Brothers (Irish Branch), the Convent of the Sisters of the Presentation, a College, and large schools. Two-thirds of the inhabitants of the city are Catholics. Catholicity is preponderant,—and it is said that the city and country are governed from Cathedral Hill.

At 4 p. m., we had dinner, at which all the priests of the city were present. At 7 o'clock, the four large bells of the Cathedral and the bell of St. Patrick's rang out a long peal of joy, announcing the opening of the Mission in both churches. At 7. 30, the Procession moved from the Cathedral sacristy, composed of a row of altar-boys, the clergy, the three missionaries at the Cathedral (Fathers Miller, Kolb and Wissel) and the Bishop, down the side passage, around the left side of the transept into the Cathedral, up the middle aisle to the main altar, while the "Benedic-

tus” was chanted alternately by the clergy and the missionaries. Then we pronounced our “Exurgat Deus et dissipentur inimici ejus” driving the devil through the narrows into the wide ocean outside. The organ began the “Veni Creator,” and in a few moments, for the first time since the creation of the world, a son of St. Alphonsus stood on the Cathedral pulpit of St. John’s, N. F., facing the thousands of heads that gazed upon him.

We are most comfortably lodged in the Bishop’s Palace. From my room I have a view over St. John’s harbor through the narrows out into the ocean,—a great pity that I cannot occupy this room much during the day.

The weather here is very pleasant, almost as it is in Maryland. The people are very simple, the good old Irish stock and their offspring have not degenerated.—Just now—8 p. m. the vast Cathedral is full of women, and Father Miller is addressing them on the necessity of salvation.

On the 19th of November we shall open the mission at Harbor Grace. In all probability we shall not go to Halifax before the 17th, because we can get no vessel to bring us back in time to begin sooner.

Please continue to pray for us and bless us especially as we are occupied in this distant country. We have hundreds of interesting incidents to relate on our return home.

Here follows a somewhat more detailed account of the labors and extraordinary results of the Redemptorist apostolate in that distant region.

A grand double mission was held in the Cathedral of St. John’s, Newfoundland, by Father Wissel and Fathers Miller and Kolb. The number of confessions was: 4207 men, 4520 women, 1300 children. Moreover, 540 adults and 525 children were confirmed, and 60 converts were received into the church.

Another Mission was given in St. Patrick’s church in the same city, by Father McInerney, assisted by Fathers Kautz and Bausch. This Mission was equally blessed by Heaven: 1908 men, 2251 women and 600 children went to Holy Communion, and 250 adults and 246 children were confirmed.

After the mission in St. John’s, Father Wissel with his companions began another in the Cathedral of Harbor Grace, N. F., the neighboring diocese, in which 1215 women 1135 men approached the Holy Table.

At the same time Father Kautz with Fathers Bausch and McInerney were similarly engaged in St. Patrick’s church, Carbonar, N. F., where about 200 confessions were heard and 74 persons confirmed.

The mission in Harbor Grace resulted in the successful settlement of a sad discord which had existed for many years between the Bishop and a certain society, and which had until then defied every effort at reconciliation.

In the latter part of December, renewals were given in Halifax, N. S., both in the Cathedral and St. Patrick's church, by Fathers Wissel, Miller, and Kolb, and by Fathers McNerney, Bausch, and Kautz respectively.

At the Cathedral, they numbered 1500 men, exclusive of the soldiers who had made the Mission, and 2220 women; at St. Patrick's, 1200 men and 2100 women.

Another renewal at St. Joseph's in the same city was given early in January of the following year, at which 1020 persons went to Communion, and at Dartmouth, N. S., 490 communions were recorded.

At the same time a small Mission was given by Father Bausch at Enfield in the same country, resulting in 300 Communions.

Other missionary labors in which the Fathers of Annapolis were engaged are the following:

MISSIONS.

Bradford, Pa., 1300.

St. Clement, Ont., Canada, 900.

New Germany, Ont., Can., 800.

York, Pa., German church, 620.

Londonderry, Nova Scotia, 369.

Amherst, N. S. 290.

This Mission was remarkable for its effects, since before the mission scarcely ten persons made their Easter.

Prospect, N. S., 580.

This Mission was singularly successful in eradicating the vice of drunkenness. The people publicly and solemnly renounced intoxicating drinks. It appears, they had been punished by the Almighty, by a scarcity of fish. But after the mission, as the papers reported, the draught was again plentiful.

Mansfield, O., St. Peter's, 646.

East Liberty, Pa., Sacred Heart, 1091.

Lancaster, O., St. Mary's, 1325. (English and German.)

RENEWALS.

Orange, N. J., St. John's. A most consoling renewal, as there were 1661 men and 2137 women who approached the Holy Table.

West Chester, Pa., St. Agnes, 1068.

Vogelbacher Settlement, Pa., 370.

RETREATS.

St. John, New Brunswick, Canada, diocesan Clergy.

Baltimore, Md., Visitation Sisters.

Nottingham, O., Ursuline Nuns.

Abington, Va., Sisters of the Visitation.

Annapolis, Md., Sisters N. D.

West Chester, Pa., Sisters of the Immaculate Heart of Mary.

Washington, D. C., Sisters of the Holy Cross.

Baltimore, Md., diocesan Clergy.

Cincinnati, O., diocesan Clergy, in two divisions.

Cleveland, O., Sisters of Charity.

1883.

The missionary labors of 1883 present a most consoling record, and deserve to be described somewhat more in detail. With the exception of a few missions and renewals given within the limits of the United States, the Fathers of Annapolis were mostly engaged in evangelizing various north-eastern parts of British America.

MISSIONS, given in the United States.

Cincinnati, Ohio, St. Peter's Cathedral, 1301 men; 1757 women.

This Mission was given at a time when the minds of many were much agitated on account of the unfortunate financial failure of Archbishop Purcell, by which they had sustained severe losses. This misfortune gave occasion to the enemies of Religion, and especially of the Catholic Church, to denounce the holy Faith and its ministers. Many were shaken and, yielding to evil insinuations, gave up the practice of religion. Some became apostles of infidelity.

During the Mission an article appeared in the "Cleveland Leader," evidently sent from Cincinnati, denouncing a religion that cheated the poor out of their money. It was an open incentive to infidelity, etc. The Fathers received a copy of the article from a friend. The Cincinnati papers did not accept such articles. On the contrary, their columns spoke most favorably of the Mission and praised its work. The saintly Bishop Elder,

who was doing all in his power to help the losers, was, nevertheless, much maligned by the press. The result of the Mission was all that could be desired. Heaven had evidently blessed the labors of the missionaries.

Sidney, O., 651.

In May and June two more Missions were given in Nova Scotia, where the Fathers had labored the foregoing year with so much success.

Yarmouth, Nova Scotia, 583.

Although this Mission opened on a week-day, as the place could not be reached in time for Sunday, the church was crowded. Very few remained away from confession.

Caledonia, N. S., 254.

Among the Catholics of this place there were some Mic-Mac Indians. The latter pitched their tents close to the church in order to be able to attend regularly. Although some people lived at a distance of fifteen or twenty miles, they came faithfully to the exercises. God blessed the Mission wonderfully.

During this year another extensive field, in Prince Edward's Island and the province of New Brunswick, was opened up to the zeal of the Redemptorists. The Right Rev. Bishop of Charlottetown, P. E. I., hearing of the happy results of the labors of the Fathers in Newfoundland, desired to avail himself, also, of their zeal. He wrote to Rev. Father Wissel to give a course of spiritual exercises in his cathedral some time before Christmas. Father Wissel, however, being engaged at that time, promised the Prelate his services for the following summer. Hence, arrangements were made that four Fathers, two from Annapolis, and two from other houses should begin at the time stated, a course of missions in Prince Edward's Island.

These labors proved most successful and were abundantly blessed by the Heavenly Husbandman. There was only one man in the Cathedral parish who failed to be benefited by this time of grace. He was a drunkard. Toward the close of the mission, he was thrown out of his carriage in a state of intoxication, and died miserably.

MISSIONS, given on Prince Edward's Island.

Charlottetown, P. E. I., Cathedral, 1350 men; 1690 women; 458 adults were confirmed.

Souris, P. E. I., 1420; 420 confirmed.
St. Peter's Bay, P. E. I., 1030; 306 confirmed.
St. Andrew's, P. E. I., 1214; 320 confirmed.
Alberton, P. E. I., 510.
De Sable, P. E. I., 500.
Lot 65, P. E. I., 383.
Somerset, P. E. I., 836.
Summerside, P. E. I., 631.

At the five last mentioned places a Father of the Boston house took part in the labor with Father Bausch, who belonged to the Annapolis Community.

MISSIONS given in the Province of New Brunswick, Canada, where the Fathers had only lately begun to labor as missionaries.

St. John, N. B., Cathedral 2473 women; 1978 men; 408 children;—
Adults confirmed 27 women, 123 men.

Carleton, N. B., 1087.

Fairville, N. B., 575.

It is remarkable that the priest who had charge of these two places was, at first, somewhat opposed to the idea of a mission. But, when he perceived the practical working and the wholesome results of the Fathers' labors, of his own accord, he asked for a Renewal.

MISSIONS, given in Ontario County, Canada.

These missions were conducted partly in English and French, and partly in French alone, from September 16th to the middle of December, mostly by Father Charles W. Currier.

Amherstburg, Ont., 1450.

McGregor, Ont., 500.

Paincourte, Ont., 700.

Grande Pointe, Ont., 400.

Ruscom River, Ont., 660.

St. Joachim, Ont., 600.

Belle Rivière, Ont., 1025.

St. Joseph (Canard River P. O.), Ont. 825.

Stony Point, Ont., 910.

Tecumseh, Ont., 1250.

Tilbury, Ont., 886.

MISSIONS given in Newfoundland.

Harbor Main, N. F., 1375.

Northern Bay and Western Bay, N. F. 711.

Brigus, N. F., 1122.

Bay Roberts, N. F., 403.

During the mission in Harbor Main, there were men employed on the railroad who cleared a way of thirty-five miles through the snow, in order to share in the benefits of the mission. At another place, the Faithful of several smaller localities gathered, among whom there were many adults who had never made their first Communion. This circumstance must be explained by the fact, that the Pastor would not admit any one to the Lord's Table who did not know his whole Catechism by heart. Fortunately, he was sick during the mission, consequently, he could not interfere with the poor people's approaching the Sacraments.

RENEWALS.

Halifax, N. S., St. Joseph's,

Londonderry, N. S., 390.

Greensburg, Pa., 385.

Lancaster, O., 700.

Schenectady, N. Y. St. Joseph's 673.

Lancaster, Pa., St. Anthony's 750.

York, Pa., 437.

Truro, N. S.

Enfield, N. S.

Carbonear, N. F., St. Patrick's, 1550.

Harbor Grace, N. F., Cathedral, 2300.

RETREATS.

Baltimore, Md., Pupils of Visitation Sisters, 100.

Baltimore, Md., Pupils of Sisters of N. D., 92.

Govanstown, Md., Pupils of Sisters N. D., 50.

Troy, N. Y., Ordinandi.

Baltimore, Md., Sisters N. D.

Annapolis, Md., Sisters N. D.

Annapolis, Md., Children of Mary, 30.

Rochester, N. Y. diocesan Clergy.

Hazleton, Pa., Sisters of the Immaculate Heart of Mary.

Altoona, Pa., Sisters.

Nottingham, O., Sisters of St. Ursula.

Baltimore, Md., Sisters de Bon Secours.

Peoria, Ill., diocesan Clergy.

Tiffin, O., Sisters.

Cleveland, O., Sisters.

Washington, D. C., Sisters N. D.

1884.

Notwithstanding the limited number of Fathers considerable missionary work was done by the House of Annapolis. The Fathers mostly thus engaged were Fathers Wissel, Weigel, Brick and Currier.

MISSIONS.

Quebec, Canada, St. Patrick's, 4802.

This mission took place in January, the weather being extremely cold. It was most edifying to see crowds of women coming to church covered with snow, and the men with frosted beards. It was, indeed, a time of grace. The fervor of the Faithful was only equalled by the happy results wrought by the ministrations of the Missionaries.

Cincinnati, Ohio, St. Francis', 3694.

The missionaries had, again, to appease many minds incensed by the unfortunate failure of the Archbishop. Although unable to prevail on all to lay aside ill-feeling, they succeeded with many, who saw that it would be foolish to plunge themselves into everlasting woe rather than quietly bear a temporal loss.—The labors of the Fathers were signally blessed by Almighty God.—Some men who had neglected the Mission perished soon after in a riot.

Columbus, Ohio, St. Joseph's Cathedral, 1800.

Various prejudices existed in reference to the missionaries which seemed at first, to frustrate the salutary effects of their labors. They, however, confiding in God and the blessings of obedience, soon overcame the obstacles, and found, at last, the happiest results crowning their apostolic zeal. Stonelick, Ohio, 241.

This Mission was given under very unfavorable circumstances, which prevented a number of people from attending the exercises.

Mount Pleasant, Pa., 391.

Only a short time before the Mission a temporary church was erected. The congregation was a mixture of some eight nationalities. Many had never assisted at Mass. During the Mission, religious ardor was gradually awakened. The final result was very gratifying.

Hamilton, Ohio, 1439.

Meadville, Pa., 736.

Calverton, Md., 159. A little new parish.

Catonsville, Md., St. Agnes', 430.

Springfield, Ohio, 728.

It was most consoling to the missionaries to find that all the children who were old enough, even of parents that neglected their religion, attended the parish school, and were extraordinarily good, well behaved and most devout in church. To their prayers, the Fathers ascribe the happy success of their labors.

Columbus, Ohio, St. Mary's, 1525.

As the time of the Mission was short, all those that could not make their mission at St. Mary's availed themselves of the Mission given in Holy Cross Church, the neighboring parish, immediately after that of St. Mary's.

Columbus, Ohio, Holy Cross, 1436.

The few missions given in this city during this year by the Redemptorist Fathers caused a remarkable change especially among the young people, who began to appreciate more their holy religion.

Botkins and Rhine, Ohio, 549.

This mission was extremely consoling. It was given in German and in English. But most of the Germans attended both courses of sermons. Although the Presidential Election took place during the Mission, it did not, in the least, diminish the fervor of the people.

Fryburg, Ohio, 384.

Shannondale, Pa., 228.

This place was attended as early as 1845, by Rev. Robert Kleineidam, who afterwards became a Redemptorist. The people showed great fervor. They still held in grateful remembrance several Redemptorist Fathers who had given missions at that place. The Sodality of the Children of Mary, which was organized in 1880, had successfully counteracted numerous occasions of sin.

Gallipolis, Ohio, 86.

This place was settled by French colonists in the latter part of the eighteenth century. It was, at one time considered of such importance as to make it the first episcopal See in the United States. Father Wissel, the missionary, however, found there very little of Catholicity. Though there was a little church, they had no resident priest.

Corsica, Pa., 104.

New Brighton, Pa., 644.

St. Louis, Mo., St. Alphonsus' 1540.

Cincinnati, Ohio, St. Louis', 780.

The following Missions were given in the French language by Father Currier, in company of Fathers of other Communities.

Newport, Mich., 600.

Vienna, Mich., 900.

Canard River, Ont., Canada, 920.

Sandwich, Ont. Canada. 1750.

RENEWALS.

Cincinnati, O., Cathedral, 3100. This mission was given from the 3d to the 17th of February and was very successful, although on account of the flood which had devastated part of the city the people were suffering under its effects.

Baltimore, Md. St. Michael's, 5223.

Quebec, Canada, St. Patrick's, 3000 women, 1759 men.

Columbus, O., Cathedral, 1500.

The following French Renewals were conducted, at least, partly by Father Currier.

Amherstburg, Ont., Canada, 1000.

Roscome River, Ont., Canada, 900.

Stony Point, Ont., Canada, 1000.

Belle River, Ont., Canada, 1000.

RETREATS.

Baltimore, Md., Pupils of Sisters N. D.

Baltimore, Md., Pupils of Sisters of the Visitation.

Louisville, Ky., Penitents of Good Shepherd.

Baltimore, Md., Magdalens of Good Shepherd.

Baltimore, Md., Visitation convent.

Baltimore, Md., Sisters de Bon Secours.

Nottingham, O., Ursuline Nuns.

Cleveland, O., Ursuline Nuns.

Tiffin, O., Ursuline Nuns.

Big Rapids, Mich., Sisters of Mercy Hospital.

Nottingham, O., pupils of Ursuline Nuns.

Brooklyn, N. Y., Sisters of the Visitation.

Erie, Pa., diocesan Clergy in two divisions.

Kingston, Ont., Canada, Hospital-Nuns of Hotel-Dieu.

Kingston, Ont., Can., Sisters of Providence.

Kingston, Ont., Can., diocesan Clergy.

Grand Rapids, Mich., diocesan Clergy.

Hamilton, Ont., Can., diocesan Clergy.
Louisville, Ky., Sisters of Good Shepherd.
Toronto, Ont., Can., boys of St. Michael's College.

1885.

A series of most successful missions were given this year by Fathers of the Annapolis Community. Space does not permit to enter upon more interesting details.

MISSIONS.

Cincinnati, O., Holy Trinity, 2192.

Baltimore Md., St. Joseph's, 1966..

Tiffin, O., St. Joseph's, 1760.—The following Item may be deserving of notice. A man who severely criticised the priest, died suddenly during the Mission without being able to make his peace with God.

New Riegel, O., 778.

Millvale, Pa., 922, (English and German).

Ironton, O., St. Joseph's, 754.

Baltimore, Md., St. Bridget's, 1253; 75 adults were confirmed, among whom were 13 converts.

Monroe, Mich., St. Mary's, (French) 1200.

It is noteworthy that on the very date, March 10th, on which this Mission was closed, a mission given by the Redemptorist Fathers was closed forty-one years before. The same penitential cross was used as on the previous mission. Three English sermons were preached on this Mission. The people exhibited special delight at having another mission given by the Redemptorists, which recalled the labors of our saintly Father Poilvache, whose apostolic zeal and charity were not forgotten by them. He had died among them a victim to his heroism.

Woodslee, Ont., Can., 460.

Jenkintown, Pa., 677.

New Castle, Pa, St. Mary's, 1110.

Tiffin, O., St. Francis, 145.

Cincinnati, O., St. Edwards, 2300.

Dushore, Pa., 1030.

Mahoopeny, Pa., 138.

Bernice, Pa., 127.

Overton, Pa., 41.

Sugar Ridge, Pa., 139.

Wilmot, Pa., 25.

The Father who visited these small places made only one day's stay in each, to give the people a chance to receive the Sacraments.

Toledo, O., Our Lady of Sorrows, (Dutch,) 510.

Padua, O., St. Anthony's, 255.

Cumminsville, O., 652.

Newark, O., St. Francis, 1170.

Victoria, O., St. Joseph's 266.

RENEWALS

Gallipolis, O., 65.

Father Wissel, on his way to Ironton visited the place and gave a kind of Renewal of three days. The people were much delighted, as they seldom saw a priest.

Columbus, O., Holy Cross, 1012.

Columbus, O., St. Mary's, 1302.

Vienna, Mich., 900.

Newport, Mich., 600.

Toledo, O., St. Joseph, 600.

These last three renewals were given in French by Father Currier, assisted by Father Laffineur of the Community of Detroit.

Annapolis, Md., 440.

Baltimore, Md., St. Joseph's 1394.

New Castle, Pa., St. Mary's, 1015.

Toledo, O., St. Joseph (French) 674 adults, 84 children.

Sedamsville, O., Our Lady of Perpetual Help, 300.

Sedamsville, O., St. Vincent's, 156.

RETREATS.

Annapolis, Md., Sisters N. D.

Tiffin, O., Franciscan Sisters.

West Chester, Pa., Sisters of the Immaculate Heart of Mary.

Baltimore, Md., Pupils of Sisters N. D.

Baltimore, Md., Sisters de Bon Secours.

Baltimore, Md., St. Martin's Sodality of our Blessed Lady, 250.

Columbus, O., diocesan Clergy, in two sections.

Detroit, Mich., diocesan Clergy.

Chatham, New Brunswick, Canada, diocesan Clergy.

Chatham, N. B., parishioners, 800.

Troy, N. Y., Seminarians.

1886.

The following missionary labors are recorded for the year 1886, which were very successful, as may be judged from the number of those that approached the Sacraments.

MISSIONS.

Canal Dover, O., 678.

Columbia, Pa., Blessed Trinity's, 902.

Rosière, N. Y., St. Vincent de Paul, 300.

Ogdensburg, N. Y., Cathedral, 1954.

Lisbon, N. Y., 123.

Morristown, N. Y., 58.

Boonton, N. J., 483.

Baltimore, Md., Corpus Christi, 1172.

Patterson, N. J., Our Lady of Lourdes, English 268, German 40, Dutch 107.

Sharpsburg, Pa., St. Joseph's, 1151.

Trenton, N. J., St. Mary's Cathedral,

Mount Washington, Md., 370.

Millersburg, O., 110.

Dayton, O., Emmanuel, 2070.

Black Creek, O., 194.

A sad occurrence took place here. A Protestant, a Freemason, over sixty years of age, together with his wife, attended the whole mission regularly twice a day. His prejudices against the Church disappeared. On Friday, the Bishop arrived to administer Confirmation, and services continued from 6 a. m. till noon. The Freemason was in church all the morning. At 4 p. m., standing in front of his residence, not over three hundred rods from the missionary, he suddenly dropped dead. An awful lesson for all!

Pine Grove, Ohio, 900.—191 were confirmed, among them fifty adults.

Barton, Md.

Lonaconing, Md., 674.

Mount Savage, Md.

Clarksville, Md., 129.

Carroll Manor, 130. This is Charles Carroll of Carrollton's famous estate.

St. Albans, Vt., St. Mary's, 873.

Columbus, Ohio, Holy Family, 608.

Upper Marlborough, Md., 730.

Baltimore, Md., St. John's, 3828.

Boston, Mass., Our Lady of Perpetual Help, 5572.

Cumberland, Md., St. Patrick's, 1240.

Carthage, Ohio, 430.

A man who had never in his life made a confession, who did not attend the mission nor intended to do so, happened one night to pass the church just as the rain began to fall heavily. The grand evening sermon was being preached. To escape the rain, the poor man took refuge in the church. But, lo! just as the rain poured down from the clouds, so did divine grace pour into his soul. He responded to God's voice, and was reconciled to Him by a good confession.

Rochester and Beaver, Pa. This double mission was partly English (200), partly German (140).

Philadelphia, Pa., St. James', 3596.

Utica, N. Y., 4280.

Anacostia, D. C., 473.

New Lexington, Ohio, 390.

Fryburg, Pa., 700.

Titusville, Pa. 210.

Liverpool, Ohio, 450.

Pittsburg, Pa., St. Michael's, 4190.

Pittsburg, Pa., Holy Cross, 1323.

Baltimore, Md., Holy Cross, 2100.

RENEWALS.

Cincinnati, O., St. Edwards, 1300 women, 660 men.

Brooklyn, N. Y., St. Leonard's, 1870.

Brooklyn, N. Y., All Saints', 2000.

Washington, D. C., St. Augustine's, 1483.

RETREATS.

Baltimore, Md., Pupils of Academy of Sisters N. D.

Louisville, Ky., Novices of Good Shepherd.

Annapolis, Md., Sisters N. D.

North East, Pa., Priests of Diocese of Erie.

Sandwich, Ont., Canada, Students of College, 106.

Kingston, Ont., Canada, Sisters of Providence.

Kingston, Ont., Can., Sisters of St. Joseph.

Kingston, Ont., Can., Clergy of Diocese.

Loretto, Pa., Sisters of St. Francis.

Ebensburg, Pa., Sisters of St. Joseph.
Altoona, Pa., Sisters.
Wheeling, W. Va., Sisters of Visitation.
Ammendale, Md., Christian Brothers.
Rochester, N. Y., Clergy of Diocese.
Louisville, Ky., Sisters of Good Shepherd.
Ironton, Ohio, Sisters of St. Francis.
Dayton, Ohio, Brothers of Mary, 400.
Charlestown, P. E. I., Priests of Diocese.
Holyoke, Mass., Sisters of Providence.

JUBILEES.

Baltimore, Md., St Michael's.
New York, Most Holy Redeemer, 3700.
Taylorsville, O., 45.
McConnellsville, O., 72.

Some interesting mission-work was done by Father Currier in the neighborhood of Annapolis, where a new railroad "The Baltimore and Annapolis Short Line" was then being built, at which a great number of Italians were engaged.

It was on Sunday, March 7th, at 9 a. m., that the Father crossed the Severn in a small boat. Mr. Pettibon met him on the opposite side with a carriage. The foremen, all catholics, received him very kindly, and did everything to make him as comfortable as circumstances would allow. At 10 o'clock, he said Mass in a tent, after which he preached a short English sermon for the Irish laborers and their foremen. Then he gathered the Italians, about forty in number, in front of the tent. After his dinner he returned to the camp and visited the men in their shanties. There he found that a Greek would not come to the sermon, because the tent had not been erected near his shanty. The Father succeeded in pacifying him.

In the afternoon, he preached to about thirty-six Italians, and threatened those who despised the grace offered them, with God's vengeance. Having stayed over night with Mr. Pettibon, he arrived at the camp at about six o'clock, and had considerable trouble in assembling the sleepy congregation. He gave an instruction on Confession. In the evening he preached in a big tent the canvas for which was loaned by Captain Ramsay of the Naval Academy. Tuesday was, likewise, spent in hearing confessions in the tent near the camp-fire. Slowly the men came in. On Wednesday the Father was occupied all day, either in hearing confession, or in going along the lines to invite the men to confession. Some respond-

ed. He heard, in all, sixty-nine confessions, fifty-seven being Italians. Four persons made their First Communion, two, named Smith, a boy of about twenty, and a girl of seventeen, the other two were Italians.

In the evening the tent was filled. The Father preached on the Madonna and gave the Papal Benediction. Some of the men were deeply affected. One old Italian, whom they called Pappa, had distinguished himself more than the rest by his very good example. Father Currier thought that about twenty did not approach the Sacraments.

1887.

The missionary labors of 1887 were equally blessed by Almighty God.

MISSIONS.

Woodhaven, L. I., N. Y., 456.

Soldiers' Home, near Dayton, Ohio, 597.

These old veterans, who have their Catholic chapel and their chaplain, with few exceptions made good use of this time of grace, many of them exhibited genuine piety. Among those that did not profit of the benefits of the Mission, there was one who, when invited to attend the services, sneeringly replied that the priests themselves did not believe what they preached, but that they were doing everything to make money. What happened? On Saturday at 9 a. m., the Mission closed, and on the following morning the wretched man was found a corpse. Another who had disdained to make the Mission dropped dead on Monday.

Dayton, Ohio, St. Mary's, 1098.

The pastor did not expect over six hundred Communions. Great, therefore, was his surprise and consolation when he saw that nearly eleven hundred adults had approached the Sacraments.

Wilkinsburg, Pa., 686.

Syracuse, N. Y., St. John's, 1824.

Utica, N. Y., St. Joseph's, 2156.

The Mission had a marvellous effect, yet many, among whom were saloon-keepers, stayed away, cursing the mission.

Vergennes, Vt., 831.

New Haven, Conn., St. Boniface's 389.

Elk Garden, Mineral Co., W. Va., 167.

This is a coal mining place of recent existence, situated about 2300 feet

above sea-level and 100 feet higher than Piedmont, from which it is fifteen miles distant. The people attended well notwithstanding the rugged roads. There were some Protestants whose ancestors had once been Catholics. Some of them attended two or three sermons.

Warren, Rhode Island, St. John's, 835.

Barnesville, Montgomery Co., Md., 193.

Cloppers, Md., 136.

These two places are attended by one priest. Religious indifference is the greatest curse in this part of the country, and many lose their faith altogether. An occasional Mission may have some good results, but it cannot produce lasting effects.

Dravasburg, Pa., 644.

Danville, Ohio, 427.

This mission removed long-standing differences between priest and people and effected a general public reconciliation. There was, besides, a material change, in as much as the people showed great liberality toward religion.

Cincinnati, Ohio, St. Anthony's, women 1433, men 1375, children 280.

This Mission may be called remarkable. The Pastor was opposed to the separation of the sexes during the exercises. But he was afterward happily surprised at witnessing a church crowded not only by women, but also by men in their turn.

Price Hill, Ohio, 859.

South Easton, Pa., 815.

Baltimore, Md., Pius Memorial, 1200.

Cobb Neck, Md., 510.

Scottdale, Pa., St. Patrick's 705.

Rome, N. Y., St. Peter's.

Fox Settlement, Ohio, 189.

Harrietsville, Ohio, 200.

Baltimore, Md., St. Gregory's, 1100.

Albany, N. Y., Sacred Heart.

Newport, Md., 400.

RENEWALS.

Utica, N. Y., St. Joseph's.

Baltimore, Md., St. John's, 3380.

Marlboro, Md.

Lonaconing, Md., 745.

Barton, Md., 633.

Anacostia, D. C., 394.

Columbus, Ohio, Holy Family, 526.

Fathers Stuhl and Brick, who gave this Renewal, experienced in a wonderful manner the protection of Divine Providence. On May 27th, they took the morning train of the Pennsylvania railroad, from Baltimore to Pittsburg. At Harrisburg, they were seated in the front part of the coach, reciting in private the Rosary of our Lady of Lourdes. After having said the Rosary, Father Stuhl remarked: "Let us go to the rear of the car." They did so. They arrived safe at Altoona, which they left at half-past seven in the evening. When going up the Horse-shoe Bend, a frightful accident occurred, caused by a freight-train going East. One of its cars became derailed and plunged into the passenger-train going West. It literally cut a passenger coach in two, and dumped its contents of coal into the car in which the Fathers were travelling, just a seat ahead, and then tore away the steps and a part of the coach next to that of the Fathers. There were eight persons killed and eleven wounded.—The Fathers arrived safe and sound in Pittsburg at 4 a. m., said Mass in thanksgiving, and took the train for Columbus.

Dayton, Ohio, Emmanuel, 1655.

Utica, N. Y., St Joseph's, 2025.

Wilkinsburgh, Pa., 802.

RETREATS.

Baltimore, Md., Good Shepherd's Convent, Penitents, 147.

Baltimore, Md., Sisters of Bon Secours.

Annapolis, Md., Sisters of Notre Dame.

Baltimore, Md., Sisters of Notre Dame.

Glen Riddle, Pa., Sisters of St. Francis.

Ironton, Ohio, Sisters of St. Francis.

Rochester, Minn., Sisters of St. Francis.

Parkville, L. I., N. Y., Villa de Sales, Sisters of the Visitation.

Portland, Maine, diocesan Clergy.

Govanstown, Md., Sisters N. D., in two sections.

Hazleton, Pa., Sisters of Mercy.

Toronto, Ont., Canada, St. Joseph's Convent, in two sections.

Troy, N. Y., Candidates for Holy Orders.

Annapolis, Md., Sisters N. D.

JUBILEE.

Washington, D. C., St. Mary's, 609.

1888.

In 1888 the Missionaries were mostly engaged in the state of Ohio, which has always been a very fertile field of apostolic labors.

MISSIONS.

Greenfield, Ohio, 152.

Hillsboro, Ohio, 260.

Father Wissel was alone when giving these two little missions. The Catholics, though small in number, showed great fervor. Besides these, many Protestants attended, on whom a wholesome impression was made, although no conversions were recorded.

St. Joseph's Settlement, W. Va., 262.

The place of this Mission was almost out of reach. Father Wissel's companion had to abandon the idea of joining him, so the latter was obliged to do the work alone. But local difficulties, disagreeable weather, wretched roads and long distances, did not hinder the good people from attending. It was most consoling to the missionary to effect the restoration of cordial harmony between the pastor and his flock, torn by wicked tongues. Every evil report made against the priest was retracted and public pardon asked.

Washington, D. C., St. Stephen's, 1769.

Wheeling, W. Va., St. Alphonsus', 2189.

Among other conversions resulting from this Mission, the following is of particular interest. A certain individual who had not been to confession for twelve years, was prevented from attending the Mission by his work. His wife, however, prayed to Mary, the Refuge of Sinners, that her husband might get the opportunity of making his peace with God. The next day the large fly-wheel broke in the machine-shop where he was employed, and work had to be stopped until the necessary repairs were made. This gave the men four days free for attending the Mission.

Marietta, Ohio, St. Mary's 465.

Connellsville, Pa., St. Mary's, 1407.

At this mission, as it elsewhere often happens, a number of men believed to be Protestants came forward as Catholics, making the Mission. One singular event is worth recording. Mr. Dugan, a tavern-keeper, was desirous of taking part in the benefits of the Mission. His feet and legs were badly swollen, and had to be poulticed day and night. With the help of

two sticks, he climbed the hill to the church and received Holy Communion. On leaving the church, he suddenly felt a strange sensation in his limbs. Finding that he could walk freely, he threw away his sticks, and walked home, fully cured. That evening he went to the priest's house and related what had happened, offering a token of thanksgiving to the missionaries.

Archer, Ohio, 90.

Cincinnati, Ohio, St. Louis', 655.

Utica, N. Y., St. Agnes', 1092.

This parish had been recently organized, having once formed part of St. John's parish. The Mission, which was well attended, contributed much to place it on a firm footing by infusing fervor into the congregation.

Pylesville, Md., 219.

Natick, R. I., 450.

Wills Creek, Ohio, 195.

Martin's Ferry, Ohio, 380.

Miltonsburg, Ohio, 216.

Elyria, Ohio, St. Mary's, 885.

Philadelphia, Pa., St. Boniface's, 3018.

Cincinnati, Ohio, St. Paul, 3171.

Cleveland, Ohio, St. Peter's, 1840.

This Mission reclaimed many, but not all who had strayed away through infidel association in the various workshops.

Cincinnati, Ohio, St. Augustine's, 2972.

Divine Mercy was singularly visible in this Mission. Two other Missions should have been given when this one was asked for. As the two other pastors countermanded their arrangements, the pastor of St. Augustine's could be accommodated. Incalculable spiritual gain was the result, especially since that parish more than any other part of the city embraces the infidel population of Cincinnati, most of whom are of German descent.

Meriden, Conn., St. Lawrence's, 420.

RENEWALS.

Newark, Ohio, St. Francis de Sales, 1184.

Baltimore, Md., Pius Memorial, 2200.

RETREATS.

Baltimore, Md., Sisters of Providence.

North East, Pa., Clergy of diocese of Erie.

Wheeling, W. Va., Mount de Chantal, Sisters of the Visitation.

Wheeling, W. Va., diocesan Clergy.

Ironton, Ohio, Sisters of St. Francis.
Parkville, L. I., N. Y., Sisters of the Visitation.
Portland, Maine, diocesan Clergy.

1889.

In the course of 1889 the Revs. Fathers Wissel, Stuhl, Zinnen, Huber and Ritter, of the House at Annapolis were engaged in a number of Missions and Retreats, at the following places, viz.:

MISSIONS.

Mc Keesport, Pa. 444.
New York, Church of the Most Holy Redeemer, 3744.
Frenchtown, Pa., 303.
Montreal, Canada, St. Ann's, 5929.
Rockport, O., 187.
Parkersburg, W. Va., St. Francis' Church, 1186.
Philadelphia, Pa., St. Peter's, 5000.
Brooklyn, N. Y., St. Benedict's, 1406.
Rochester, N. Y., St. Joseph's, 3007.
Zanesville, O., 334 English, 489 German confessions.
Scranton, Pa., St. Mary's, 1548.
Cummins ville, O., 1270.
Bellaire, Ohio, 1101.
Steubenville, Ohio, 626.
Benwood, W. Va., 436.
Pittsburg, Pa., St. George's, 900 Germans, 291 English, 100 children.
Cincinnati, O., St. Francis de Sales, 946.
Baltimore, Md., St. James', 4838.

RENEWALS.

Philadelphia, Pa., St. Boniface's, 3000.
Philadelphia, Pa., St. Peter's, 3880.
New York, Most Holy Redeemer's, 3100.
Montreal, Canada, St. Ann's, 6000.
Martins Ferry, Ohio, 364.
Frenchtown, Pa., 300.

An accident made a great impression on the people. There was in the parish a young man of twenty-two, who had not made the Mission which

had been given seven months ago. The pastor found him one night standing outside of the church. He rebuked him for not listening to the sermon and for having stayed away from the Sacraments for six years. The next day, while the young man was getting his horses ready for a journey, he was struck by lightning and killed. As he had been heard saying that he intended to go to the Sacraments during the renewal, he was allowed a Catholic burial.

RETREATS.

Baltimore, Md., Franciscan Sister's, St. Joseph's Hospital.

Holyoke, Mass., Sisters of Charity.

Annapolis, Sisters N. D.

Ironton, O., Sisters of St. Francis.

Troy, N. Y., Seminarians.

Glen Riddle, Pa., Sisters of St. Francis, in two sections.

Govanstown, Md., Sisters N. D.

Baltimore, Md., (Aisquith St.), Sisters N. D.

North East, Pa., Priests of Erie diocese.

Loretto, Pa., Priests of the diocese of Pittsburg.

Louisville, Ky., Sisters of Good Shepherd.

Louisville, Ky., Penitents of Good Shepherd.

Rochester, N. Y., Sisters of St. Francis.

Baltimore, Md., Oblate Sisters of Providence.

1890.

The year 1890 was remarkable for the great numbers of missionary labors, which were all attended by most consoling results.

MISSIONS.

Lindsay, Ont., Canada, 1756.

Benwood, W. Va., 565.

Peterborough, Ont., Can., Cathedral, 2150.

At this Mission five sermons were preached every day, three in English and two in French, besides the instructions for the different states of life. As the French sermons took place in the sacristy, which could accommodate over 150 persons, it often happened that the two preachers could hear each other, though without being at all annoyed by it. The Mission proved most successful. A certain Presbyterian lady, twenty-two

years of age, became a convert, in spite of the opposition of her nearest relatives, and of the appeals and slanders brought against the Church and her priests by Protestant ministers.

South Wheeling, W. Va., Church of the Immaculate Conception, 1008,
English and German.

Duoro, Ont., Can., 850.

Ennismore, Ont., Can., 700.

Downeyville, Ont., Can., 386.

New York, St. Joseph's (German), 1560.

Piqua, O., 700.

Baltimore, Md., St. Martin's, 2300.

Portsmouth, O., 641.

Madisonville, O., 546.

Cincinnati, O., Sacred Heart, 1657.

Westminster, Md., 515.

Pittsburg, Pa., St. Peter's, 2082.

Leading Creek, W. V., 210.

Dresden, O., 68.

Ripley, O., 651.

Weston, W. Va., 305.

Dayton, O., Sacred Heart, 1012.

Catonsville, Md., 116.

Pikesville, Md., 108.

Bristol-on-Tennessee line, W. Va., 120.

Verona, Ky., 164.

Troy, N. Y., St. Lawrence's, 931.

Ashland, Pa., St. Maurice's, 1112.

Elmwood Place, O., 328.

Bradshaw, P. O., Md., 176.

Hamburg, N. Y., Ss. Peter and Paul's, 624.

Wilkinsburg, Pa., St. James', 1029.

Montreal, Canada, St. Gabriel's, 2160.

Abington, Md., 226.

Chillicothe, O., 692.

Reading, O., Ss. Peter and Paul's 1556.

Baltimore, Md., St. Joseph's, 1543.

Reading, O., Sacred Heart, 168.

Bridgeport, O., 183.

Sandusky, O., Ss. Peter and Paul's 1018.

Oakland, Md., 280.

Johnstown, Md., 34.

RENEWALS.

Baltimore, Md., St. James', 3800.

Catonsville, Md., 380.

London, O., St. Patrick's, 1047.

Schuylkill Falls, Pa., 260.

Cincinnati, O., Sacred Heart, 1600.

Baltimore, Md., St. Martin's, 2000.

RETREATS,

Parkville, N. Y., pupils of Visitation Sisters.

Baltimore, Md., academy N. D.

Baltimore, Md., Sisters of St. Francis.

Baltimore, Md., Sisters N. D.

Kingston, Ont., Canada, Sisters of the Hotel-Dieu.

Baltimore, Md., diocesan Clergy.

North East, Pa., Clergy of Erie diocese.

Abingdon, Va., Visitation Nuns.

Kingston, Ont., Can., Sisters of Providence.

Milwaukee, Wis., Sisters N. D.

Kingston, Ont., Can., diocesan Clergy.

Buffalo, N. Y., Franciscan Sisters.

Cincinnati, O., diocesan Clergy.

Hazleton, Pa., Sisters of Mercy.

Milwaukee, Wis., Sisters N. D.

Buffalo, N. Y., Franciscan Sisters.

Cincinnati, O., diocesan Clergy.

Cleveland, O., diocesan Clergy, in two sections.

North East, Pa., Preparatory College, C. ss. R.

Baltimore, Md., Sisters of Good Shepherd.

1891.

Like the preceding years the year 1891 furnishes a long list of very successful apostolic labors.

MISSIONS.

Sharpsburg, Pa., St. Joseph's, 1130.

Baltimore, Md., St. John's, 2350.

Charleston, O., 387.
Riverside, N. J., 490.
Unionville, Conn., 534.
Buffalo, N. Y., St. Boniface's, 2208.
Sedamsville, O., Our Lady of Perpetual Help, 578.
Akron, O., St. Bernard's, 1542.
Delaware, O., St. Mary's, 1090.
Reading, O., Ss. Peter and Paul, 1290.
Middletown, O., 913.
Gallion O., in two churches, 960.
Franklin, O., 264.
Monroe, O., 144.
Warren, O., 110.
Piedmont, W. Va. and Westernport Md., St. Peter's, 1041.
Scottsdale, Pa., St. John Bapt., 1045.
Necker P. O., Md., St. Joseph's 619.
Rochester, N. Y., Most Holy Redeemer's, 1812.
Cheektowaga, N. Y., 185.
Pittsville, Pa., St. John's, 1648.
Cincinnati, O., St. Edward's, 2410.
Hickory, Md., 475.
Martin's Ferry, O., 530.
Foster's Meadow, N. Y., 795.
Cincinnati, O., Most Holy Trinity, 1760.
Chillicothe, O., St. Peter's, 844.
York, Pa., St. Mary's, 697.
New Castle, Del..

RENEWALS.

Piqua, O.
Baltimore, Md., St. Joseph's, 1650.
Chillicothe, O., St. Mary's, 660.
Hamburg, N. Y., Ss. Peter and Paul's, 530.
Ashland, St. Maurice's, 1300.
Sedamsville, O., Our Lady of Perp. Help, 517.
Pittsburg, Pa. St. Philomena's, 1800.

RETREATS.

Albany, N. Y., men of St. Ann's parish.
Baltimore, Md., Sisters N. D.
Greensburg, Pa., Sisters of Charity.

Govanstown, Md., Sisters N. D.
Washington, D. C., Sisters of the Holy Cross.
Allegheny, Pa., Sisters N. D.
Baltimore, Md., Sisters of the Holy Cross.
Govanstown, Md., Sisters N. D., in two sections.
Loretto, Pa., Clergy of diocese of Pittsburg.
Buffalo, N. Y., Sisters of St. Francis, in two sections.
North East, Pa., Lay-brothers of the Congregation.
Meriden, Conn., Sisters of Mercy, in two sections.
Buffalo, N. Y., Sisters of St. Francis, in three sections.
Baltimore, Md., Sisters N. D., in two sections.
Cleveland, O., diocesan Clergy.
Rochester, N. Y., Sisters of St. Joseph, in two sections.
Cleveland, O., diocesan Clergy, in two sections.
Pittsburg, Pa., St. Philomena's, Triduum.

1892.

The labors of 1892 were equally blessed by Almighty God.

MISSIONS.

New Brittain, Conn., St. Peter's, 215.
Baltimore, Md., St. John's, women, 2215.
Wood's Run, Pa., 812.
Cuyahoga Falls, O., 154.
Hudson, O., 106.
Peninsula, O., 132.
Mahoney City, Pa., 845.
Johnstown, Pa., St. Mary's, 1050.
New Castle Pa., St. Mary's, 1412.
Albany, N. Y., St. Ann's for women 1350.
Rochester, N. Y., Cathedral, 4500.
Lancaster, N. Y., St. Mary's, 730, (Germans.)
Lancaster, N. Y., St. Mary's, 299, (English.)
Baltimore, Md., St. Athanasius', 146.
Buffalo, N. Y., St. Mary's, 3880.
Cumberland, Md., Ss. Peter and Paul's, 1450.
Lonaconing, Md., 670.

Midland, Md., 550.
Pittsburg, Pa., St. Michael's, 850.
Barnesville, Md., 206.
Lancaster, Pa., St. Anthony's, 811.
Texas, Md., 720.
Hamilton, O., St. Joseph's, 950.
Cincinnati, O., St. Mary's, 2648.
Verona. Ky., 164.
Warsaw, Ky., 60.
St. Mary's, Pa., Sacred Heart, 551.
New Liberty, Ky., 49.
Alden, N. Y., 544.
Columbia, O., 720.
Lima, N. Y., 736.
Bloomfield, N. Y., 250.
Pittsburg, Pa., Holy Cross, 2327.
Allegheny, Pa., St. Peter's, 3800.

RENEWALS.

Baltimore, Md., St. John's, for men, 2120.
Cheektowaga, N. Y., 233.
Mansfield, O., 860.
Rochester, N. Y., Most Holy Redeemer, 1900.
Albany, N. Y., St. Ann's, for men, 1210.
Delaware, O., St. Mary's, 1100.
Westernport, Md., 1183.
Wood's Run, Pa., 760.
Chillicothe, O., St. Peter's, 815.

RETREATS.

Philadelphia, Pa., Preservation Girls of Good Shepherd's, 176.
Baltimore, Md., Pupils of Sisters N. D.
Baltimore, Md., Sisters N. D.
Baltimore, Md., Oblates of Providence.
Meriden, Conn., Sisters of Mercy.
Baltimore, Md., Sisters of the Holy Cross.
North East, Pa., Clergy of diocese of Erie.
Baltimore, Md., Preservation Girls of Good Shepherd's, 192.
Govanstown, Md., Sisters N. D.
Glen Riddle, Pa., Sisters of St. Francis, in two sections.
Ebensburg Pa., Sisters of St. Joseph.

Philadelphia, Pa., Sisters of Good Shepherd.
North East, Pa., Pupils of Preparatory College C. ss. R.

1893.

The missionary labors of this year are as follows:

MISSIONS.

Sharpsburg, Pa., St. Mary's, 1730.
Troy, O., St. Patrick's, 226.
Tippecanoe, O., 139.
Westchester, O., 102.
Baltimore, Md., Sacred Heart, 2209.
Washington Court-House, O., 314.
East Liberty, Pa., St. Peter and Paul's, 1462.
Philadelphia, Pa., St. Elizabeth's, 3800. (English.)
Philadelphia, Pa., St. Elizabeth's, 735. (German.)
Cincinnati, O., St. George's, 2370,
Buffalo, N. Y., Mother of Sorrows, 3766.
Wheeling, W. Va., St. Alphonsus', 2557.
Braddock, Pa., St. Thomas'.
Greenville, O., 370.
Pottsville, Pa., St. Patrick's, 1800.
Mount Savage, Md., 600.
Herman, Pa.
Independence, Ky., 115.
Florence, Ky., 157,
Walton, Ky., 98.
Erlanger, Ky., 168.
Carroll Manor, Md., 185.
Clarksville, Md., 123.
Bridgeport., O., 283.
Butler, Pa., 725.
Rochester, N. Y., Holy Family's, 2440.
Elyra, O., St. Mary's, 1020.
Oberlin, O., 134.
Philadelphia, Pa., St. Teresa's, 4227.

RENEWALS.

Rochester, N. Y., Cathedral.
New Castle, Pa., St. Mary's, 1640.

Lancaster, N. Y., St. Mary's.
Lima, N. Y., 730.
Philadelphia, Pa., St. Elizabeth's, 3300.

RETREATS.

Baltimore, Md., Sisters N. D., in two sections.
Baltimore, Md., Sisters of the Visitation.
Baltimore, Md., Oblates of Providence.
Baltimore, Md., Magdalen Sisters of the Good Shepherd's.
Roxbury, Mass., Sisters N. D.
Philadelphia, Pa., Sisters and Magdalens of Good Shepherd's.
Baltimore, Md., Penitents of Good Shepherd's.
Canton, Mass., Sisters N. D.
Govanstown, Md., Sisters N. D., in two sections.
Glen Riddle, Pa., Sisters of St. Francis.
Caldwell, N. J., Sisters of St. Dominic.
Jersey City, N. J., Sisters of St. Dominic.
Sparkill, N. Y., Sisters of St. Dominic, in two sections.
Baltimore, Md., Sisters of the Holy Cross.
Ilchester, Md., Professed Students of the Congregation.

1894.

The following missionary labors are recorded for the year 1894 :

MISSIONS.

Mc Kee's Rocks, Pittsburg, Pa., 646.
Philadelphia, Pa., St. Peter's, 4110.
Philadelphia, Pa., St. Alphonsus', 1767.
Butler, Pa., St. Peter's, 720.
Baltimore, Md., St. Francis Xav., 1210.
Washington, D. C., St. Paul's, 1054.
Windsor Terrace, N. Y., 392.
South Amboy, N. J., St. Mary's, 1796.
Coyleville, Pa., 515.
Homestead, Pa., St. Francis, 800.
Cape May, N. J., 355.
Allentown, Pa., Sacred Heart, 880.
Wilmington, Del., St. Joseph's, 250.
Highlandtown, Md., Sacred Heart, 2200.

Baltimore, Md., Holy Cross, 1865.
Upper Marlborough, Md.
Newton, Pa., 263.
Yardley, Pa., 122.
Sidney, O., 810.
Homestead, Pa., St. Mary Magdalen's, 1667.

RENEWALS.

Braddock, Pa., St. Brendan's, 1033.
Cambria, Pa., St. Mary's, 846.
Pottsville, Pa., St. Patrick's, 1986.
Philadelphía, Pa., St. Teresa's, 3343.

RETREATS.

Brooklyn, N. Y., Sisters of the Precious Blood.
Baltimore, Md., Pupils of Sisters N. D.
Baltimore, Md., Novices of Sisters N. D.
Glen Riddle, Pa., Sisters of St. Francis, in two sections.
Baltimore, Md., Sisters of Holy Cross.
Greensburg, Pa., Sisters of Charity, in two sections.
Philadelphia, Pa., Magdalens of Good Shepherd's.
Scranton, Pa., Magdalens and Penitents of Good Shepherd's.
Troy Hill, Pa., Sisters N. D.
Baltimore, Md., Sisters N. D., in two sections.
Washington, D. C., Oblates of Providence.
Hazleton, Pa., Sisters of Mercy.
Scranton, Pa., Sisters of the Immaculate Heart of Mary.
Frostburg, Md., Sodality of Mary, 200.
Taunton, Mass., Union of the Sacred Heart.
Ilchester, Md., Professed Students of the Congregation of the Most Holy Redeemer.
North East, Pa., Pupils of Preparatory College, C. ss. R.
Baltimore, Md., Sisters of the Good Shepherd.
Ilchester, Md., Brothers of the Congregation of the Most Holy Redeemer.

TRIDUUMS.

New York, N. Y., Our Lady of Perpetual Help.
Buffalo, N. Y., St. Mary's.
Baltimore, Md., Academy of St. Francis.
Necker P. O., Md., St. Joseph's.
Pittsburg, Pa., St. Philomena's.
Philadelphia, Pa., St. Boniface's.

1895.

The Fathers of the Annapolis Community record the following labors for this year :

MISSIONS.

- Brooklyn, N. Y., St. Leonard's, 3798.
Tacony, Pa., 317.
Bridesburg, Pa., All Saints', 960.
Richmond, Va., St. Joseph's, 90. (Colored.)
Newport, O., 230.
Braddock, Pa., St. Joseph's, 696.
McCarthyville, O., 256.
Piqua, O., St. Mary's, 750.
Baltimore, Md., Fourteen Holy Martyrs', 1050.
Scranton, Pa., St. Mary's, 1715.
Washington, D. C., St. Cyprian's, 1363. (Colored.)
Brooklyn, N. Y., Annuntiation, 1657.
Cincinnati, O., St. Rose's, 645.
Lenni, Pa., St. Francis de Sales', 598.
Hubbard, O., 425.
Rockville, Md., 230.

A Rockville paper speaks of this Mission as follows: "The Mission which was in progress for eight days in St. Mary's Catholic church of this place, closed on Sunday last. It was an occasion of deep interest, and will long be remembered by those who enjoyed the opportunity of being present during its services. We doubt if at any time in the history of this church there has been an occasion which was marked by such an attendance of its congregation, and such spiritual earnestness and devotion. Indeed, the clear, able, and convincing sermons of the Rev. Fathers in charge were well calculated to rouse the dormant energies of those in attendance and direct their thoughts to another and brighter world."

"The Mission was under the entire direction of Fathers Brick and Parr, of the Redemptorist Order. These learned and pious Fathers, whose whole lives are one of labor and love, have by their untiring interest and zeal endeared themselves to this congregation. The attendance was large throughout, and many of other denominations were present from time to time during the Mission."

Piqua, O., St. Boniface's, 864.
Forest Glen, Md., 192.
Dayton, O., St. Mary's, 620.
Barnesville, Md., 235.
Brooklyn, N. Y., Seven Dolors', 1540.
Wilkinsburg, Pa., St. James', 1066.
Hazleton, Pa., Blessed Trinity, 402.
Jessup's Cut, Md., 93.
Elkridge Landing, Md., 264.
Washington, D. C., St. Peter's, 1582.
Philadelphia, Pa., Holy Rosary, 1570.
Hickory, Md., 460.
Philadelphia, Pa., St. Boniface's, 3262.
Taunton, Mass., St. Mary's, 3919.
West Brookfield, O., 381.
Gardenville, Md., 230.
Ivy Mills, Pa., 265.

RENEWALS.

Mc Kee's Rocks, Pa., 783.
Washington, D. C., St. Paul's, 853.
Allentown, Pa., Sacred Heart, 750.

RETREATS.

Baltimore, Md., Academy of Sisters N. D.
Baltimore, Md., Sisters of the Holy Cross.
Baltimore, Md., Penitents of the Good Shepherd's.
Scranton, Pa., Children of Preservation of Good Shepherd's.
Washington, D. C., Penitents of Good Shepherd's.
Norristown, Pa., Children of Preservation of Good Shepherd's.
Govanstown, Md., Sisters N. D.
Baltimore, Md., Sisters of St. Benedict.
Loretto, Pa., Clergy of diocese of Pittsburg.
Buffalo, N. Y., Sisters of St. Joseph.
Carbondale, Pa., Sisters of Immaculate Heart of Mary.
Hazleton, Pa., Sisters of Mercy.
Baltimore, Md., Oblates of Providence,
Germantown, Pa., Asylum of old men, 300.
Baltimore, Md., Sisters of St. Francis.
Buffalo, N. Y., Sisters of St. Joseph.

Ilchester, Md., Professed Students of the Congregation of the Most Holy Redeemer.

Philadelphia, Pa., Penitents of Good Shepherd's.

Washington, D. C., Sisters of Good Shepherd.

Scranton, Pa., Sisters of Good Shepherd.

Baltimore, Md., Sisters of Good Shepherd.

1896.

Missionary labors of the year 1896 are recorded, as follows:

MISSIONS.

Massillon, O., St. Joseph's, 1069.

Cincinnati, O., St. Louis, 634.

Brooklyn, N. Y., Visitation of Mary, 4005.

Pittsburg, Pa., St. Agnes', 2971.

St. Patrick's, O., 135.

McCarthyville, O., 183.

Necker, Md., 450.

Navarra, O., 453.

Pittsburg, Pa., St. Malachy's, 1174.

Canton, O., St. John's, 1736.

Millersville, Md., 25, given in a private house.

Dungannon, O., 260.

Lisbon, O., 80.

Thompson's Run, (Duquesne), Pa., St. Agnes, 799.

RENEWALS.

Brooklyn, N. Y., Annunciation, 1230.

Bridesburg, Pa., All Saints', 1050.

Dayton, O., Emmanuel's 1986.

Piqua, O., St. Boniface's, 954.

Massillon, O., St. Mary's 1718.

Cambria Co., Pa., St. Boniface's, 216.

Cambria Co., Pa., St. Lawrence's, 290.

Baltimore, Md., St. Benedict's, 250.

Dravosburg, Pa., 719.

Brooklyn, N. Y., St. Alphonsus', 762.

Rochester, N. Y., St. Joseph's, 2133.

Mansfield, O., St. Peter's, 835.
Wilkesburg, Pa., St. James', 833.
Washington, D. C., St. Cyprian's, 1284, (Colored.)
Butler, Pa., St. Peter's, 720.
Lenni Mills, Pa., 595.
Baltimore, Md., Fourteen Holy Martyr's.
Brooklyn, N. Y., Our Lady of Sorrow, 1101.
Philadelphia, Pa., St. Boniface's, 2973.

RETREATS.

Greensburg, Pa., Sisters of Charity.
Glen Riddle, Pa., Sisters of St. Francis.
Rutland, Vt., Men of parish, 550.
Buffalo, N. Y., Sisters of St. Francis.
Carbondale, Pa., Sisters of the Immaculate Heart of Mary, in two sections.
Baltimore, Md., Sisters of the Holy Cross.
Baltimore, Md., Sisters N. D., in two sections.
Boston, Mass., Sisters N. D.
Baltimore, Md., Sisters of Divine Providence, in three sections.
Baltimore, Md., Magdalens of Good Shepherd's.
Canton, Mass., Sisters N. D.
Philadelphia, Pa., Penitents of Good Shepherd's.
Hamilton, Ont., Can., Sisters of St. Joseph, in two sections.
Baltimore, Md., Sisters of St. Benedict.
Baltimore, Md., Penitents of Good Shepherd's.
Glen Riddle, Pa., Sisters of St. Francis, in two sections.
Baltimore, Md., Little Sisters of the Poor.
London, Ont., Can., Sisters of St. Joseph.
Hazleton, Pa., Sisters of Mercy.
Flushing, N. Y., Sisters of St. Joseph.
Alleghany, Pa., Asylum of old people, 124.
Brooklyn, N. Y., Sisters of the Precious Blood.
Pittsburg, Pa., Asylum of old people, 155.
Baltimore, Md., St. Martin's, men of parish, 400.
Baltimore, Md., Sisters de Bon Secours.
Scranton, Pa., Sisters of Good Shepherd.
Reading, Pa., Sisters of Good Shepherd.
Philadelphia, Pa., Sisters of Good Shepherd.
Baltimore, Md., Pupils of Oblates of Providence.
Tyrone, Pa., Sisters of Mercy.

1897.

This year was also remarkable for the extensive mission-work of the Annapolis Fathers.

MISSIONS.

Philadelphia, Pa., Our Lady of Mount Carmel, 1508.

Woonsocket, R. I., St. Charles', 3051.

Brooklyn, N. Y., St. Augustine's, 5190.

Washington, D. C., St. Joseph's, 1065.

Honesdale, Pa., St. John's, 1290.

Cutchoque, N. Y., 332.

Southold, N. Y., 240.

Pittsburg, Pa., Our Lady of Mercy, 910.

West Newton, Mass., St. Bernard's, 1737.

Portland, Me., Sacred Heart, 900.

Delaware, O., St. Mary's, 950.

Martin's Ferry, O., 380.

Benwood, W. Va., 485.

Somersworth, N. H., 603.

Bluefield, W. Va., 63.

Winchester, Mass., St. Mary's, 1360.

Pocahontas, Va., 40.

Powhatan, W. Va., 80.

Sharpsburg, Pa., St. Joseph's, 1153.

South Natick, Mass., Sacred Heart, 610.

Chestertown, Md., 103.

Chesapeake City, Md., 29.

Whyteville, Va., 60.

Sistersville, W. Va., 300.

Queenstown, Md., 130.

Wheeling, W. Va., Immaculate Conception, 742.

Elkton, Md., 199.

Moundsville, W. Va., 195.

Wellsburg, W. Va., 298.

Madisonville, O., 475.

Washington, D. C., Holy Name, 1244.

Baltimore, Md., St. James', 3310.

Catonsville, Md., St. Mark's, 430.

Catonsville, Md., St. Agnes', 157.
Whitfield, W. Va., 158.
Audenried, Pa., St. Patrick's, 1503.
Wilmington, Del., Sacred Heart, 706.
Paterson, N. J., St. Boniface's, 537.
Wilmington, Del., St. Patrick's, 1421.

RENEWALS.

Dayton, O., Emmanuel's, 2000.
Lynn, Mass., Sacred Heart, 2344.
Philadelphia, Pa., Holy Rosary, 1542.
Pittsburg, Pa., St. Malachy's, 875.

RETREATS,

Glen Riddle, Pa., Postulants of St. Francis'.
Baltimore, Md., Pupils of Academy N. D.
Scranton, Pa., Penitents of Good Shepherd's.
Scranton, Pa., Children of Preservation of Good Shepherd's.
Scranton, Pa., Magdalen's of Good Shepherd's.
Washington, D. C., Oblates of Providence.
Scranton, Pa., Sisters of Good Shepherd.
Baltimore, Md., Oblates of Providence.
Baltimore, Md., pupils of Oblates of Providence.
Baltimore, Md., colored Penitents of Good Shepherd's.
Glen Riddle, Pa., Sisters of St. Francis, in two sections.
Cornwells, Pa., Children of Holy Providence, (Catharine Drexel's), 120.
Baltimore, Md., Sisters of Good Shepherd.
Philadelphia, Pa., Magdalens of Good Shepherd's
Walkerton, Ont., Canada, Sisters N. D.
Hazleton, Pa., Sisters of Mercy.
Rutland, Vt., Sodality of Our Bl. Lady, 425.
Baltimore, Md., Sisters of the Visitation.
Carbondale, Pa., Sisters of the Immaculate Heart of Mary, 255, in two sections.
Brandywine, Del., St. Joseph's, Sodality of Mary.
Philadelphia, Pa., Sisters of Good Shepherd.
Abingdon, Va., Sisters of the Visitation.
Greensburg, Pa., Sisters of Charity,
Greensburg, Pa., Sisters of St. Joseph.
Philadelphia, Pa., St. Boniface's, men and women of parish.
Wilmington, Del., St. Mary's women of parish, 700.

Lakewood, O., Sisters of Charity.
Buffalo, N. Y., Sisters of St. Francis, in two sections.
Mount Washington, Md., Sisters of Mercy.
Philadelphia, Pa., Magdalens of Good Shepherd's.
London, Ont., Canada, Sisters of St. Joseph, in two sections.
Baltimore, Md., Sisters N. D.
Reading, Pa., Penitents and Magdalens of Good Shepherd's.
Baltimore Md., Oblates of Providence.
Baltimore, Md., Sisters of Providence.
St. Agatha, Ont., Can., Sisters of N. D.
Troy Hill, Pa., Sisters of N. D.

VARIOUS EXERCISES.

Gardenville, Md., St. Anthony's, Forty Hours.
Necker, Md., St. Joseph's, Triduum (twice.)

1898.

The following apostolic labors were conducted by the Fathers of the Annapolis house in 1898.

MISSIONS.

New Castle, Del., St. Peter's, 620.
Mingo Junction, O., 275.
Ashtabula, O., Our Lady of Sorrows, 585.
Washington, D. C., St. Augustine's, 1871, colored.
Pittsburg, Pa., St. Philomena's, 2196.
Middle River, Md., 105.
Washington, D. C., St. Cyprian's 1534, colored.
Charleston, W. Va., Sacred Heart, 362.
Baltimore, Md., St. Alphonsus', 1066.
Crafton, Pa., 499.
Morgantown, W. Va., 95.
Toledo, O., St. Peter's, 1227.
Fairmount, W. Va., 213.
Grafton, O., 288.
Bridgeport, O., 319.
Necker, Md., 485.
Middle River, Md., 125.
Pittsburg, Pa., St. Martin's, 1228.
Carnegie, Pa., St. Joseph's, 602.

RENEWALS.

- Pittsburg, Pa., Our Lady of Mercy, 908.
Washington, D. C., St. Joseph's, 955.
Portland, Maine, Sacred Heart, 948.
Martin's Ferry, O., St. Mary's, 421.
Bluefield, W. Va., 54.
Whyteville, Va., 95.
Pocahontas, Va., 36.
Powhatan, W. Va., 90
Pittsburg, Pa., St. Philomena's, 1241.
Paterson, St. Boniface's, 764.
Baltimore, Md., St. James', 2950.
Baltimore, Md., St. Alphonsus', 693, (German.)
Baltimore, Md., St. Alphonsus', 530, (English.)

RETREATS.

- Wilmington, Del., St. Mary's, men and women, 580.
Baltimore, Md., Sisters of St. Francis.
Glen Riddle, Pa., Sisters of St. Francis.
Taneytown, Md., Children of first Communion.
Buffalo, N. Y., Sisters of St. Francis, in two sections.
Scranton, Pa., Penitents of Good Shepherd.
Scranton, Pa., Children of Preservation of Good Shepherd's.
Scranton, Pa., Magdalens of Good Shepherd's.
Lakewood, O., Sisters of Charity of St. Augustin, in two sections.
St. Charles' College, Md., Sisters of Divine Providence.
Baltimore, Md., Magdalens of Good Shepherd's.
Baltimore, Md., colored Penitents of Good Shepherd's.
Alleghany, Pa., Sisters N. D.
Hamilton, Ont., Can., Sisters of St. Joseph's, in two sections.
Carbondale, Pa., Sisters of the Immaculate Heart of Mary.
Hazleton, Pa., Sisters of Mercy.
Baltimore, Md., Oblates of Divine Providence.
Washington, D. C., Oblates of Divine Providence.

VARIOUS EXERCISES.

- Carnegie, Pa., St. Joseph, Triduum, 350.
Gardenville, Md., Forty Hours, 230.
Necker, Md., Forty Hours, 270.
Cob Neck, Md., Forty Hours, 417.

1899.

The following missionary labors are recorded for this year :

MISSIONS.

- Parkersburg, W. Va., St. Francis Xavier's, 1073.
Cleveland, O., St. Thomas', 681.
Portsmouth, O., Annunciation of Our Bl. Lady, 850.
Norwalk, O., St. Mary's, 613.
Monroeville, O., 530.
McKee's Rocks, Pa., St. Mary's, 904.
Cincinnati, O., St. George's, 1659, (German.)
Cincinnati, O., St. George's, 914, (English.)
Kelley's Island, O., 255.
Connellsville, Pa., Immaculate Conception, 1278.
Wilmore, Pa., 253.
Gallitzin, Pa., 1296.
Portage, Pa., 361.
Wye Mills, Md., 140.
Leisenring, Pa., 758.
Eton's Tunnel, W. Va., 42.
Cornwallis, W. Va., 32.
Pensborro, W. Va., 16.
West Union, W. Va., 31.
Stringtown, W. Va., 57.
Norwich, Conn., St. Patrick's, 3836.
Doylestown, Pa., Our Lady of Mount Carmel, 423.
Dubois, Pa., St. Catharine's, 1283.
Ivy Mills, Pa., 313.
Brooklyn, N. Y., St. Bridget's, 2227.
Brooklyn, N. Y., Annunciation of Our Bl. Lady, 1335.
Brooklyn, N. Y., St. Pancratius, 103.

RENEWALS.

- Washington, D. C., St. Augustine's, 1687.
Frankfort, N. Y., 427.

RETREATS.

- Greensburg, Pa., Sisters of Charity.
Greensburg, Pa., Pupils of Sisters of Charity.
Baltimore, Md., Penitents of Good Shepherd's.

Scranton, Pa., Magdalens of Good Shepherd's.
Washington, D. C., Penitents and Children of Preservation of Good Shepherd's.
Baltimore, Md., Penitents of Good Shepherd's.
Carbondale, Pa., Sisters of the Immaculate Heart of Mary.
Washington, D. C., Oblates of Providence.
Baltimore, Md., Sisters of Good Shepherd.
Cornwells, Pa., little Negroes and Indians, 162.

OTHER EXERCISES.

Wilmington, Del., St. Mary's, Triduum for parishioners, 350.
Centreville, Md., Forty Hours, 130.
Forest Glen, Md., Forty Hours. 102.

1900.

Apostolic labors conducted by the Fathers of the Annapolis Community in 1900, are:

MISSIONS.

Woodhaven, N. Y., St. Elizabeth's, 1025.
Delancy, Pa., Polish, 389, English, 195, children, 53, non-communicants, 109.
Buffalo, N. Y., St. Patrick's, 2307.
Pittsburg, Pa., St. Bridget's, 2524.
Dayton, O., St. Joseph's, 2289.
Piqua, O., St. Mary's, 700.
Wilkinsburg, Pa., St. James', 1138.
Cumminsville, O., St. Patrick's, 988.
Corry, Pa., St. Elisabeth's, 107.
Xenia, O., St. Bridget's, 770.
Leisenring, Pa., St. Vincent's, 870.
Walpole, Mass., St. Francis', 755.
Randolph, Mass., St. Mary's, 1350.
Gibsonberg, O., 208.
Buffalo, N. Y., St. Agnes', 683.
Indianapolis, Ind., St. Mary's, 829.
Cedar Grove, Ind., 315.
Philadelphia, Pa., St. Ignatius, 339.
Harrison, O., 360.
Pittsburg, Pa., St. John Evangelist's, 2021.

RENEWALS.

- Buffalo, N. Y., St. Mary's, 2719.
Mc Kee's Rocks, Pa., St. Mary's, 773.
Rock Hall, Md., 86.
Leisenring, St. Vincent's.
Norwalk, O., St. Mary's, 445.

TRIDUUM.

- Frostburg, Md., 1060.

RETREATS.

- Baltimore, Md., Oblates of Providence.
Washington, D. C., Sisters of Providence.
Baltimore, Md., Sisters N. D., in two sections.
Overbrook, Pa., Seminarians.
Bordentown, N. J., Sisters of Mercy.
Washington, D. C., Oblates of Providence.
Pittsburg, Pa., Brothers of Lourdes.

1901.

Almighty God continued to bless the apostolic labors in the first year of the new century, as may be judged from the following list.

MISSIONS.

- East Liberty, Pa., Sacred Heart, 3342.
Lowell, Mass., St. Patrick's, 6500.
Lowell, Mass., St. Michael's, 2984.
Cincinnati, O., St. Mary's, 2014.
Augusta, Me., St. Mary's, 546.
Erie, Pa., Sacred Heart, 654.
Gardiner, Me., St. Joseph's, 577.
Brooklyn, N. Y., Presentation of Our Lady, 708.
Philadelphia, Pa., St. Monica's, 710 men, 112 boys, 991 women, 121 girls.
Salomon's Island, Western Shore, Md., 90.
Queenstown, Eastern Shore, Md., 283.
Madison, (Darragh P. O.), Pa., 571.
Ashtabula, O., St. Joseph's, 452.
Centreville, Md., 135.

Brooklyn, N. Y.

West River, Md., 117.

At this West River Mission some Protestants who had attended the exercises were heard to say: "We cannot hear the missionary any longer, without becoming Catholics." Some of the poor people, scattered around the country, had for many years never bent a knee to the priest. Now, they came, reluctantly at first, but gladly toward the end. In place of feeling ashamed of the priest, love arose in their hearts, and they were sorry to find that the Mission had drawn to a close. Forced to love their spiritual benefactor, they were loath to part with him. They assembled in as great a body at church the day after its close, as during the Mission.

Barren Island, N. Y., 74.

Sharon Hill, Pa., Holy Ghost Church, 265.

Gardenville, Md., 297.

RENEWALS.

Wilkesburg, Pa., St. Joseph's, 1113.

Dayton, O., St. Joseph's, 2264.

Cumminsville, O., St. Patrick's, 910.

Buffalo, N. Y., St. Agnes', 798.

Baltimore, Md., Sacred Heart, 886 men, 120 boys, 1015 women, 110 girls.

TRIDUUMS.

Millersville, Md., 80.

Frostburg, Md., 670.

Buffalo, N. Y., St. Agnes', young women of the parish, 80.

RETREATS.

Reading, Pa., Penitents of Good Shepherd's.

Reading, Pa., Magdalens of Good Shepherd's.

Philadelphia, Pa., Sisters of Good Shepherd.

Baltimore, Md., Sisters of Good Shepherd.

Reading, Pa., Sisters of Good Shepherd.

Troy Hill, Alleghany, Pa., Sisters N. D.

Cornwells, Pa., Colored children, 155.

Washington, D. C., Oblates of Divine Providence.

Catholic University, Washington, D. C., Sisters of Divine Providence.

1902.

The records of this year's Missionary Labors furnish various details, which may be interesting to the reader.

MISSIONS.

Anacostia, D. C., 359 men, 487 women, 130 children.

Oxon Hill, Md., 281.

Osceola Mills, Pa., 654.

The Fathers who gave this Mission were greatly consoled at the singular piety of the people. Every hour of the day some persons were found in the church kneeling before the Blessed Sacrament, or performing some other pious exercise. It was edifying to see the little children returning from school go first to the church and, after having made a short visit to the Bl. Sacrament, piously go around making the Stations.

Of course, there was, also, a number of black sheep, young men, especially, from twenty-five to thirty, who had never made a confession, and who were absolutely ignorant of God and religion.

Not only Catholics, but also Protestants, attended the Mission in great numbers. Among others, the Episcopal minister and his wife were present at every service. The latter called one day on one of the Fathers and expressed her desire to become a Catholic, since she was sick and tired of Protestantism. But she would not dare to offend her husband. The Father could do nothing but to encourage her, and to exhort her to pray fervently.

Another gentleman, an Episcopalian, who had attended the mission, expressed his astonishment at the solid grounds of Catholic doctrine, at the logical arguments in its defense. After the missionaries left, he began an earnest study of the Church's teaching.

Five converts were received into the Church during the mission, while two others were left under instruction.

New York, N. Y., Most Holy Redeemer's, 863 men, 1344 women, 224 boys, 199 girls.

Frostburg, Md., 790 men, 782 women, 97 boys, 127 girls.

The attendance during this Mission was excellent, although some people had to walk from two to seven miles, over rugged mountain roads, and through the snow. The men especially displayed great fervor, and on Saturday, when the Dedication to Our Lady was to take place, they would not allow any one else to decorate her shrine. They themselves arranged every-

thing pertaining to the altar, by electing a committee of competent men to do the work. The wealthy shop-keepers gave out freely whatever served to aid the construction. Choice flowers, vases, chandeliers a large quantity of candles testified to the generosity and lively faith of these good people.

As the feast of St. Patrick occurred during the men's Mission, the order of the sermons was changed so as to allow the people to celebrate their Apostle's feast in an appropriate manner. This circumstance roused the people to greater love for the good Fathers.

Union Hill, N. J., Holy Family's, 357 men, 548 women, 92 boys, 103 girls.

Lansdowne, Md., 86 adults, 13 boys, 16 girls.

Bridesburg, Pa., All Saints', 849 adults, 48 boys, 51 girls.

Lansdowne, Pa., 570 adults, 20 boys, 30 girls.

The Reverend Pastor was much pleased with the salutary results of this Mission. The people, who belong to the better class of society, took from the very outset the liveliest interest in their spiritual welfare. As usual, also, some souls were particularly touched by divine grace on this Mission. One instance may serve as an illustration. On the last night of the Mission, one of the missionaries noticed a man sitting in the last pew. He approached and asked him, whether he had made the Mission. The man answered in a trembling voice that he had not, and that the thought had taken possession of him that there was no salvation, as he had not been to confession for nearly fifty years. A few kind words of the Father led the poor man to the nearest confessional. A short time there was sufficient to flood his soul with the brightest sunshine. He was reconciled to God, and on the following morning received Holy Communion.

Philadelphia, Pa., Our Lady's, Help of Christians, 852 adults, 80 boys, 84 girls.

This Mission, given in German, was very well attended. As the church was not quite finished, the services had to take place in the basement. The 5 o'clock Mass and instruction were remarkably well attended—far exceeding the expectation of the Pastor and the missionaries. A small percentage of apostate Catholics belonging to this church never put a foot into it.

Philadelphia, Pa., Sacred Heart, 1381 men, 1686 women, 160 boys, 166 girls.

This Mission was remarkable for many reasons. First of all, twenty-seven converts from Protestantism were received into the Church, though

not a single controversial sermon was preached. But if the number of persons were counted who were merely baptized and never received any other Sacrament until they were near twenty, or even thirty years old, this Mission could well nigh number fifty converts.—Then there were so many other matters of conscience settled during it that it became a subject of great consolation both to the missionaries and to the priests of the parish. The number of confessions speaks for itself.

Philadelphia, Pa., St. Veronica's, 1024 men, 1350 women, 100 boys, 118 girls.

Morrisville, Pa., 102 adults, 13 children.

West New York, N. J., 136 men, 219 women, 39 boys. 42 girls.

Yardley, Pa., 163 adults, 13 children.

Meekins Neck, Md., 97.

Wheeling, W. Va., Immaculate Conception, 361 men, 482 women, 36 boys, 45 girls.

Leading Creek, W. Va., 192 adults, 38 children.

St. Clara, W. Va., 157 adults, 20 boys, 45 girls.

Fink Creek, W. Va., 152 adults, 14 boys, 16 girls.

Rev. Father Hogan gave the Missions alone in Leading Creek, Fink Creek, and St. Clara. They were genuine country-missions. These three stations, about ten to twenty miles distant from one another, were served by one priest (Rev. F. Rossman), who said mass in each of them only once or twice a month. The people, mostly farmers, had faithfully preserved their Faith, in spite of their spiritual abandonment. At Leading Creek, there had been a Mission about ten years before, and at St. Clara twenty-four years previously. Father Hogan in a letter to his Rector furnishes us some details of his experiences, such as are generally connected with Missions of that kind. He writes: “. . . I left home Thursday a. m. I took the 9 a. m. Express at Camden Station, Baltimore, but the miserable train met with an accident, which delayed us two hours. Instead of arriving at Clarksburg 7.30 p. m., I arrived 10 p. m. There I was a stranger in a strange town. I found out where the priest lived, about a mile from the depot, and wended my steps to his house. He received me very kindly, gave me a night's lodging. I said Mass next morning and boarded the 10 a. m. train for Weston. I reached Weston about noon. I went to Father Toner's house and awaited the arrival of Father Rossman. On Saturday morning I started out for the first Mission at Leading Creek. We drove fourteen miles. I lived with the same family that sheltered Fathers Huber and Brick ten years ago. The pastor and I occupied the

same room, the very same that Father Master slept in during his stay. The odor of sanctity still pervades the room after the lapse of so many years. But the drive was as much as I wanted. It took us three hours over what they called the "pike." The house where I remained was a quarter of a mile from the church. The weather was very bad, raining nearly the whole time. Still the people attended very well. It was quite interesting to see men and women going to church on horse-back. One day I counted nearly a hundred saddled horses. . . . I had 38 children and 192 adults. I closed the mission in Leading Creek Saturday morning. At 1 p. m. the same day we started for here, St. Clara. The distance we covered yesterday afternoon in a team was seventeen miles. It took us four hours. And such roads: up hill and down vale. We forded five streams. Need I tell that I was sore and tired, as I am yet, after the drive. The scenery was beautiful but after the first eight or ten miles, all its poetry vanished as far as I was concerned. I opened the Mission here [St. Clara] this morning. The church was filled with people. I will close on Saturday morning, and in the afternoon, I will start for "Fink Creek" so as to be ready to open the mission there. This means another drive of eight miles, over very bad roads. If anyone suffers from dyspepsia, let him come here and take a few drives as I have taken, and he will be cured. When I finish the Mission at "Fink Creek," I shall have to drive another sixteen miles to Weston. The people here and in Fink Creek have not had a mission for twenty-five years. So you may imagine that the waters of God's graces are falling on thirsty soil, and they seem to be drinking it in. . . ."

Waverly, Md., 420 adults, 80 children.

Allentown, Pa., Immaculate Conception, 1910 adults, 100 boys, 138 girls.

Washington, D. C., St. Peter's, 914 men, 1220 women, 102 boys, 122 girls.

Mount Savage, Md., 659 adults, 29 children.

The Catholics of this district are very fervent and showed great earnestness throughout the Mission. A new brick school-house has been lately built, and a convent for the Sisters will soon be begun.

Hickory, Md., 452 adults, 49 children.

South Bethlehem, Pa., Church of Holy Infancy, 1224 men, 1362 women, 150 boys, 172 girls.

Washington, D. C., St. Joseph's, 458 men, 632 women, 129 children.

A remarkable case occurred during this Mission. A young lady, a cripple, of about twenty-five, from St. Mary's German church, made the mis-

sion at St. Peter's given by the Fathers three weeks previously. She also made the present one at St. Joseph's, and on Saturday after the Blessed Virgin service declared to her mother, that she would be glad to die now, as she felt so well prepared. The next morning when her mother was calling her at 7.30, she turned over in bed, and died in the instant.

Olney, Pa., 185 adults, 33 children.

South Cumberland, Md., St. Mary's, 502 adults, 79 children.

This is a new parish formed about two years ago by Germans and Irish from St. Peter and Paul's, and St. Patrick's parishes. Thus far they were attended from St. Patrick's. Three acres of ground were donated by a certain real-estate company, which affords ample room for pastoral residence, school and convent.

East Camden, N. J., St. Joseph's, 325 adults, 87 children.

Bay View Asylum, Baltimore, Md., 216 adults.

Bay View Asylum is a public institution for vagrants, the sick, and the insane. The Redemptorist Fathers of Sacred Heart have charge of the spiritual affairs of the Catholics among the inmates. The benefit of a regular Mission was something entirely new, but it was thought that it would be a great blessing to the inmates. The Superintendent, although a Lutheran minister, did not raise the least difficulty. Even one of the officials was among those who yielded to the extraordinary graces thus offered by Almighty God. The number of confessions is a proof of its happy result.

RENEWAL.

Queenstown, Md., 102 adults, 20 children.

This village situated on the Eastern Shore of Maryland, on the Chester River. The renewal was, perhaps, more successful than the mission, for about a dozen who had neglected the former, and had not approached the sacraments for many years, made their peace with God. In some instances the effects of divine grace were most striking.

RETREATS.

Washington, D. C., Oblates of Providence.

Baltimore, Md., Oblates of Providence.

Carbondale, Pa., Sisters of the Immaculate Heart of Mary.

Titusville, Pa., Sisters of Mercy.

St. Charles College, Md., Students 235.

Philadelphia, Pa., Sisters of Good Shepherd.

FORTY-HOURS DEVOTION.

Phoenixville, Pa., St. Mary's, 1400.

Centreville, Md., 35.

Forty hours was preached at the church of Our Mother of Sorrows, Centreville, Md., by Father Wissel, Jr. The parish is very small, comprising only eight families, but by taking turns there were constantly some persons present to adore the Bl. Sacrament. There were thirty-five confessions of adults.

1903.

The following list furnishes the record of Missionary Labors of the entire year 1903.

MISSIONS.

- Jersey City, N. J., St. Nicholas', 1100.
Philadelphia, Pa., St. Clement's, 1453 adults, 267 children.
Philadelphia, Pa., St. Raphael's, 216 adults, 57 children.
Hagerstown, Md., 400 adults, 75 children.
Eddington, Pa., St. Francis' Industrial School, 270 boys.
Butler, Pa., St. Peter's, 791 adults, 144 children.
Chester, Pa., Immaculate Heart of Mary, 2667 adults, 240 children.
Baltimore, Md., St. Pius', 979 adults, 46 children.
Phoenixville, Pa., 1528 adults, 160 children.
Royersford, Pa., 90.
Westernport, Md., 870 adults, 68 children.
Rockville, Md., 260 adults, 31 children.
Tamaqua, Pa., 802 adults, 132 children.
Grantsville, Md., 46.
Avilton, Md., 109.
Brunswick, Md., 133 adults, 35 children.
Benwood, W. Va., 538 adults, 124 children.
Towson, Md., 322 adults, 79 children.
Sistersville, W. Va., 238 adults, 39 children.
Clarksburg, W. Va., 510 adults, 116 children.
Gettysburg, Pa., 536 adults, 69 children.
Butler, Pa., St. Paul's, 599 men, 717 women, 58 boys, 75 girls.
New Martinsville, W. Va., 84 adults, 20 children.
Washington, D. C., St. Vincent de Paul's 189 men, 258 women, 76 children.
Philadelphia, Pa., St. Thomas Aquinas', 2538 men, 3202 women, 366 children.

Media, Pa., 497 adults, 36 children.
Petersville, Md., 146 adults, 31 children.

RENEWALS.

Anacostia, D. C., 821 adults, 106 children.
Union Hill, N. J., 872 adults, 123 children.
Lansdowne, Pa., 600 adults, 70 children.
New York, Most Holy Redeemer's, 2236 adults, 670 children.
Philadelphia, Pa., Church of the Incarnation, 213 adults, 40 children.
Allentown, Pa., Immaculate Conception, 1827 adults, 200 children.
South Bethlehem, Pa., Church of the Holy Infancy, 2324 adults, 159
children.
Philadelphia, Pa., St. Veronica's, 2266 adults, 154 children.
East Camden, N. J., 333 adults, 104 children.

RETREATS.

Greensburg, Pa., Pupils of Sisters of Charity.
Baltimore, Md., Pupils of Sisters N. D.
Baltimore, Md., Pupils of Oblates of Providence.
Catonsville, Md., Sisters of the Visitation at Mount de Sales.
Baltimore, Md., Novices and Candidates of N. D.
Baltimore, Md., Sisters of the Holy Cross.
Scranton, Pa., Sisters of Good Shepherd.
Baltimore, Md., colored Penitents of Sisters of the Good Shepherd's.
Baltimore, Md., Magdalens of the Good Shepherd's.
Baltimore, Md., Penitents and children of Preservation of the Good Shep-
herd's.
Baltimore, Md., Sisters N. D., in two sections.
Titusville, Pa., Sisters of Mercy.
Washington, D. C., Oblates of Providence.
Wheeling, W. Va., Pupils of Sisters of the Visitation.
Baltimore, Md., The old people with Little Sisters of the Poor, 205.
Norristown, Pa., Sisters of the Good Shepherd.
Baltimore, Md., Sisters of the Good Shepherd.
Philadelphia, Pa., Sisters of the Good Shepherd.
Baltimore, Md., Mission Helpers.

CHAPTER VII.

The Redemptorists at Annapolis.

Celebration of the Golden Jubilee.

On the first day of April, 1903, it was precisely fifty years since the first Redemptorist Community was established at Annapolis. But as that day occurred in Lent, the penitential character of which season does not permit the display of festival celebrations, it was decided to transfer the solemn celebration of the Golden Jubilee to April the fifteenth.

For that occasion the church was beautifully decorated with festoons of golden bunting. The altars were ablaze with lights, and there were beautiful yellow and white flowers in profusion. Visiting and resident clergy filled the sanctuary, and the main body of the church was crowded.

At 10 o'clock the procession wended its way from the rectory to the sanctuary. The procession was headed by the censor bearer, cross-bearer and two acolytes. These were followed by twenty-five boys in cassock and surplice and twenty-five girls dressed in white and wearing gold wreaths. Then came the brothers, the choir-novices, resident priests, and the visiting clergymen.

The Very Rev. William Lücking, Superior Provincial, was the celebrant of the Mass, with Rev. E. F. Schauer, ex-Provincial, of Buffalo, N. Y., and Rev. Ferd. A. Litz, ex-Provincial, Rector of St. Michael's Church, Baltimore, deacon and subdeacon. The resident clergymen in the sanctuary were: Revs. Jos. A. Kautz, Rector of St. Mary's Church, Paul Huber,

Hubert Bove, Augustine J. McInerney, John B. Cronin, William Hogan, Peter Curran, Ferdinand Hennes, Joseph Schmidt, Henry Borgman, Patrick Mulhall, Joseph M. Schneider and Charles Kelz.

The choir-novices were M. Hepner, J. Barry, J. Murphy, J. McCandlish, J. Phinn, A. Seibert, J. Clark, J. Strauss, J. Turner, J. Trageser and J. Schuch.

Among the visiting clergymen was Rev. Timothy Enright, of St. Louis, Mo. He is one of the two survivors of seven Redemptorists who were caught in a violent storm off Bay Ridge on July 9, 1866, when their sailboat was capsized in a squall, and five of the number perished.

Others of the visiting clergy were Revs. J. H. Lowekamp, Rector of St. James', Baltimore; W. Brick, Rector of Ilchester College, Md.; P. H. Barrett, Rector of St. Patrick's, Toronto, Canada; W. Kessel, Rector of St. Joseph's, Rochester, N. Y.; F. Speidel, Rector of St. Peter's, Philadelphia; Father Auth, Rector of St. Alphonsus', Baltimore; J. Klang, Superior of the S. Heart Church, Highlandtown, Baltimore; George J. Dusold, Procurator of the Province, Baltimore; Nich. Firle, F. Bott, A. Lutz, J. Weber, W. Wolsfeld, J. Dlag, J. Schantz, J. Shott, B. Lücking, Fr. Dauenhauer, J. Stolz, all of Baltimore. Fr. X. Miller, Brooklyn, N. Y.; Chas. Rosenbauer, Saratoga, N. Y.; A. Wynn, Boston, Mass.; J. Courtade, J. Lieberth, A. Hild, W. Supik, all of New York City; Joseph Putzer and J. Hild, professors of Ilchester College, Md.; Brothers Paul and Baptist, of Ilchester; and Brothers Gabriel, Frederick, Roman, of Baltimore.

The orator of the day was the Rev. Joseph Wissel, of Philadelphia, who is the senior member of the Baltimore Province of Redemptorists, and one of the pioneer Redemptorists of Annapolis. Father Wissel celebrated the Golden Jubilee of his profession and ordination on March 26th of this year. He had recently returned from Rome. He spoke as follows:

“*Venite exultemus Domino, jubilemus Deo, salutari nostro.*” “Come, let us praise the Lord with joy, let us sing a hymn of Jubilee to God, our Saviour.” (*Ps.* 94. 1.)

It was on Wednesday in Easter-week, about this time of the day, fifty years ago, that the steamboat, carrying passengers between Baltimore, Annapolis, and West-River, brought to the Annapolis wharf fifteen students of the Redemptorist Order and three or four lay-brothers, led by a young Father, ordained just four days previously. As they approached the ancient city of Annapolis, a brick building of venerable appearance was pointed out to them, and they were told that this was to be their future home. After landing, they marched up Green Street, then down Gloucester, and, crossing a lot overgrown with grass, entered the old Carroll Mansion, where they were welcomed by their Superior. The door was closed behind them,—and the venerable building became at that hour a Monastic Institution.

On the Sunday following, which was Low-Sunday, they had the first solemn service in the little church, a small brick building of 36x30 feet. Rev. Father Clarence Walworth, son of ex-Chancellor Walworth, of New York State, then a Redemptorist and afterward pastor of St. Mary's church, Albany, preached on the occasion.

This was the simple beginning of the Redemptorist establishment, and of the organization of the Catholic congregation in the city of Annapolis.

Let us now consider how much good, by the grace of God, was done by this institution during the past fifty years, first for the Order of Redemptorists, and then for souls here and elsewhere.

How much good has been achieved here for the Order of Redemptorists. The principal and, I may say, the only object of the establishment of the Redemptorists in Annapolis was, to have a retired place for the rearing of young members for the Order. The care of the little congregation of Catholics in this city was added incidentally. The Superiors of the Order were just then trying to find a place near the city of Baltimore for their Novitiate and the House of Studies, when Mrs. McTavish, a grand-daughter of the famous Charles Carroll, offered for that purpose the old Carroll Mansion in Annapolis, in consideration of two monthly Masses for the living and the deceased members of the family. The offer was readily accepted and the mansion was taken possession of on the day mentioned above.

Good done in the line of self-sanctification.—The first thing to be accomplished by the young members of the Order is, to lay the solid foundation for a true spiritual life. For this purpose, they are trained in a life

of religious sanctity. They spend a great deal of their time in pious meditation and spiritual reading, in the practice of humiliations, and mortification. Much that is read in the Lives of the Saints and in ascetical books, they aim at putting into practice. And they are not admitted to their profession, unless they have given sufficient evidence of their determination to lead a holy life. Hence, one religious exercise follows another, without interruption. The best care is taken of their physical health, because they are expected to become in after-life hard-workers in the vineyard of the Lord. Nothing going on in the outside world, is allowed to interfere with the solemn silence of the house or with the regular order of religious exercises.

This has been the work carried on for the last fifty years in that building next to the church. The Civil War began, battles were fought, soldiers marched over the length and breadth of the country north and south, but all this did not cause the slightest interruption to the religious training of the young men dwelling in that house.—What a holy spot it is!—How many thousands of pious meditations have been here made! How many mortifications practised, how many visits to the Blessed Sacrament performed, how many millions of pious ejaculations sent up to Heaven, how many acts of holy resignation and self-sacrifice, during those fifty years! The whole building is pervaded by an atmosphere of sanctity.

And greater than all, the numerous Masses here celebrated! We know by our holy faith that the Mass is the full and real renewal of the sacrifice of the Cross. One Mass is greater in value than all that is outside of God. And how many times was the holy Sacrifice of the Mass offered in this holy spot?—Counting but four Masses a day, on an average, would make, during the past fifty years, 73,000 Masses. How many graces did those Masses bring down upon the whole city of Annapolis!

Good done in the line of religious education.—The second object of the establishment of this house, is the education of young men for priesthood in the Order, the forming them for Redemptorist Missionaries. They do not receive their full education here, for that is done in the House of Studies; but here the solid foundation is laid, without which higher education is absolutely useless. And how much good has been done in that line during the past fifty years, may be seen by the number of Redemptorists who received their first priestly training here in Annapolis, and who as Redemptorists have been or who still are laboring, in one way or another, in the Lord's vineyard from the Atlantic to the Pacific, from the Gulf of Mexico to the far North, as far, indeed, as civilization extends. Three

hundred and fifty-three priests of the Congregation of the Most Holy Redeemer have gone forth from this Institution, one of whom became Bishop of Savannah, and afterwards Archbishop of Portland, Oregon. Of these eighty-six are dead, and forty-four have left the Order. The remainder, two hundred and twenty-three, are still in the Congregation, and in active service over every part of the country. Of the fifteen students that formed part of the first Community, one left the Order as a novice and one died as a student; all the others became priests. Four priests and one lay-brother of that first band are still living, Fathers Wissel, Wayrich, Zwicker, and Klaphake, and Brother Paul, two of whom, however, have left the Order.

The Redemptorist Community of Annapolis is remarkable, and it will be so for future ages, for one particular feature, of which hundreds and thousands of other Religious Communities cannot boast, and that is, that one of the Superiors, the third and again the fifth in line of Superiors, led a most saintly life, and spread the sweet odor of his extraordinary virtue wherever he went. The Process of his Beatification has been going on for the last two years. It was my great privilege to carry the Acts of this Process to Rome, and lay them at the feet of the Supreme Pontiff. Yes, it will be for ever the privilege of Annapolis, to have had in this Community and as a pastor of this church, a saint now in heaven, the Servant of God, Francis Xavier Seelos.

How much good has been done for the congregation of Catholics in this City.—Previously to the arrival of the Redemptorists in Annapolis, the number of Catholics in this city was comparatively small. According to the census, there were exactly one hundred souls all told. These Catholics were visited presumably once a month by a Jesuit Father from White-marsh, Md., but sometimes two and even three months passed without a priest, because of the numerous other duties of the Fathers. Many fervent prayers were offered, that Annapolis might have a resident pastor. There was especially one family, the Revells, who resolved to pray unceasingly in the little church at dusk until that favor would be granted. Humanly speaking it was impossible. It was tried before, but did not succeed. How could a handful of Catholics support a priest? But the prayer of those good people was heard, and more than heard. The Catholics of Annapolis, in consequence of the Redemptorist Novitiate's being established here, were blessed by the service of not only one, but of several resident priests who, for the last fifty years, have worked incessantly for the good of the faithful here and elsewhere.

What good has been done for the people of Annapolis.—Ever since the first of April, 1853, Mass has been celebrated at least once, but often three and four times a day, just as the Fathers happened to be at home. Every Sunday and feast of obligation, High Mass was celebrated, a sermon preached, and Vespers chanted.—On Feasts of the first class, the Solemn Services of the Church were celebrated with all the splendor and magnificence customary in Cathedrals. Through the generous efforts of the Fathers stationed here, the church was provided with a magnificent organ and a beautiful chime of bells. But what shall I say of the church itself?—Had it not been for the Redemptorists, the Catholics here would never have had a church like the present one. You may, certainly, find larger churches than this, but it can not be surpassed by any in beauty. When that whole-souled Father, Rev. Michael Mueller, who, besides many other noble qualities, possessed an indomitable will, that shrank from no difficult task, began the building of this church, everybody thought it a reckless undertaking. But he carried it out, and here it stands. Gradually the church was embellished with beautiful altars, and today there is no more devotional edifice either in this country or on the European continent.

Then came the establishment of the school. How were the Catholics of this city to obtain a parish school, provided with efficient teachers?—But it was done. God sent another energetic man, through whose efforts not only was the school established, but the Community of the Sisters of Notre Dame, also, was transplanted to this city. From the day of their coming to Annapolis till now, they have done grand work in the Christian education of children. All this has produced wonderful fruit, as the statistics of the church plainly show. There were in this church, down to January 1, 1903, 2,221 Baptisms, of which 434 were converts; and within the same period, 380,233 Communions. There occurred 789 deaths, of which number 347 were children not yet seven years old and who, without doubt, are now saints in heaven. From this church several stations are attended. The people, who would otherwise be entirely destitute of spiritual assistance, hear Mass at regular intervals, and have the opportunity of receiving the Sacraments of the Church.

But the most precious fruit produced by this part of the Lord's vineyard, is that which grows only on the best cultivated soil. I mean the vocation to the religious life and to the exalted dignity of the priesthood. This little congregation gave during the last half century, four priests and nine nuns for various Religious Orders, a very fair proportion, considering the small number of Catholic families that compose this parish.

The immense good performed from this House by missionary work.—

As early as circumstances allowed, the real work of the Redemptorist Order began to be performed by Fathers from this house. Later on, a missionary band was formed, which had its home at Annapolis. It is hardly credible how much good has been achieved by the Fathers, sallying forth from the humble Redemptorist Institution at Annapolis. From this house, missionary Fathers have travelled over all the States from the Atlantic Ocean as far west as Nebraska, and from the Gulf of Mexico to the furthestmost parts of Northern Canada. Within the space of forty years there were given from this house 1, 191 missions and other missionary exercises, on which 1, 963, 223 confessions were heard, and 260 converts received into the Church. The Fathers travelled as far east as a man can go on the Western Continent, including New-Brunswick, Nova Scotia, and Newfoundland. The first mission ever held in the last mentioned country, were given by Redemptorists of Annapolis. One fruit of the missions given in the last mentioned country, was the Rev. Father Bonia, who was recently called to his reward in this city.

Here we have a brief outline of the good done through the instrumentality of the Redemptorist Institution of Annapolis. Have we not, therefore, very good reason to celebrate the 50th anniversary of its establishment? Have we not powerful motives to assemble here today for the solemnity of the Golden Jubilee of the Redemptorist Monastery in Annapolis? It is for this reason, that the highest Superior in the Province has condescended to be the Celebrant of the Solemn Service going on in the Sanctuary, and two of his predecessors are assisting him, performing an office which ordinarily devolves upon the younger clergy. They are surrounded by Fathers from every part of the country, even from the far West, all of whom laid the foundation of their priestly and religious life in the Institution attached to this church, and many of whom have gone through hard work in the exercise of the apostolic ministry. Age has bleached their hair, and in their countenance they bear the marks of hard and continued labor performed during long years of a priestly career. But, they have come here to bless the Lord and to unite with their brethren in thanking Him for His great goodness in sending them here to begin the life of true Redemptorists. May those who have gone to Heaven unite with us today in our hymn of Jubilee to the Lord God, our Saviour! May God, in His goodness, bestow additional reward of joy on the members of the Carroll family, so famous in American history, and may He, also, in consideration of the great good effected for His glory by this establish-

ment, release those that are yet suffering in purgatory and give them on this day the glory of Heaven.

And as for you, the Catholics of St. Mary's congregation,—may you, also, join the clergy, in rendering thanks to God for all the good He has done you here! Resolve this day to make the best use of the graces offered you in this church, and to profit by all that is done for you here. May you steadfastly walk in the way of salvation pointed out to you by the Fathers so that in heaven you may thank God and eternally bless him for this, that you were members of St. Mary's in the City of Annapolis, Md. Amen.

After the solemn High Mass, followed Benediction of the Most Blessed Sacrament, and the chanting of the *Te Deum*, the hymn of praise and thanksgiving. 'Mid the strains of a march by the Naval Academy orchestra and organ, at which Prof. Charles A. Zimmermann presided, the procession returned to the rectory. A dinner followed at the Redemptorists' home, the Carroll Mansion, at which the visiting clergy were the guests of honor. During the dinner, music was rendered by the Naval Academy full orchestra, under Professor Zimmerman. In the evening an entertainment was given at St. Mary's Hall, of which the following description appeared in the "Evening Capital."

"The beautiful entertainment given by the pupils of St. Mary's School last night at St. Mary's Hall, was a fitting close for the Golden Jubilee of the founding of the Redemptorist Fathers here, which was celebrated yesterday morning with imposing ceremonies.

The large hall was filled, the visiting clergy and resident priests occupying seats in front of the stage, and in the rear Prof. Zimmerman's Naval Academy orchestra played beautiful selections preceding and during the entire program. A beautiful tableau "Easter Dawn," was the initial number of the program, preceded by an Easter carol sung by Miss Carroll.

In the tableau were grouped a number of young ladies in

white Greek costumes bearing palms and lilies, some with harps of flowers, others kneeling at the foot of the cross, and one at the sepulchre. Faith, Hope and Charity were the conspicuous figures, for it was their triumph. After this a number of tiny tots gave a May-pole drill with great precision, showing careful and patient training by the Sisters of St. Mary's Parochial School.

The children danced gracefully around the pole plaiting their versi-colored streamers in braids of two, four and six. The effect was very pleasing, and the little ones did not make a single mistake. It was a charming exercise. The girls gave a drama in which Miss Gertie Lutz presented an excellent character. The boys gave "Happy Hooligan's Reception," which was very humorous, portraying the well known pictures in the New York Sunday papers.

"Mamma Katzenjammer" and her "Kids" were conspicuous figures, and called forth much applause. A large number of little ones figured in a pantomime called "Gossip," which was very effective. They wore gray dresses, kerchiefs, old ladies' caps, spectacles, and each carried a cane. After the pantomime they sang "People Will Talk." The boys did well in a drama, "The Hypochondriac," and the entertainment closed with a beautiful tableau "Nearer My God, to Thee," by the young ladies of the school. The entertainment was very successful in every way, and it will be repeated tonight."

CHAPTER VIII.

Our Deceased Brethren.

It will, probably, not be deemed inappropriate to close this historical narrative with a brief personal notice of those *Confrères* whose mortal remains are resting in the sacred vault of the Annapolis Convent. Nor must we omit to add short obituary notices of those Fathers who, at one time, were Superiors of the Community, and of those lay-brothers who were among the pioneer members. Thus our necrology comprises twenty-two priests, fifteen students, and eighteen lay-brothers. This number of deceased members at first sight appears surprisingly great, it must be borne in mind, however, that for a number of years the Annapolis house had about eighty inmates, and besides, some brethren were sent thither with shattered health merely to close their days in peaceful retreat. We are informed that forty-five persons died in that community during a period extending over fifty years, for, of the number given above, seven Fathers and two brothers died elsewhere.

It may seem remarkable that the career of a number of young men was so soon cut short by fatal disease. We can but adore the inscrutable designs of Divine Providence whose ways are often contrary to human calculations. Those young men who died in the first fervor of their religious life are not to be pitied, but rather envied, in as much as by the heroic sacrifice of their life and their all, they assuredly obtained a most beautiful crown in heaven. Such young men are to be classed with Saints Aloysius, Stanislas, Berchmans, Blasucci, and Gerard

and other saintly youths. The obituary notices of these young men, with a few exceptions, had to be brief, since their lives rarely present any of those striking characteristics which would prove of special interest to the reader of these pages. The edifying traits of their religious life are mostly of a uniform kind. The same may be said of lay-brothers, who are mainly engaged in ordinary domestic duties, and whose bright virtues — their real greatness—are generally hidden from the world.

DECEASED PRIESTS.

REV. GABRIEL RUMPLER,

Born, January 3, 1814; professed, November 3, 1833; ordained, March 10, 1838; died, December 13, 1856.—Father Rumpler was an extraordinary man. In order to enter the Congregation he had to overcome the opposition of his father. Received into the novitiate he embraced the religious life with all the ardor of his youthful soul, and throughout his life distinguished himself by his unrelenting asceticism. It was the spirit of the Venerable Father Passerat, the great man of prayer, as Blessed Hofbauer styled him, which gave the key-note to the whole life of those who, like young Rumpler, had the good fortune of living in so heavenly an atmosphere. At St. Trond in Belgium Father Rumpler took the Vows and resumed his studies which he finished at Wittem in Holland, where the Redemptorists had been introduced in 1836. Father Rumpler was not only a religious of the strictest principles, but also an assiduous student. Immediately after his ordination, he was appointed professor of Dogmatic Theology.

As student and young priest Father Rumpler had made the intimate acquaintance of Father Alexander Czvitkovicz, a prominent member of the Order, who had been both his professor and Superior. The thorough knowledge of young Father Rumpler's character and abilities attracted Father Alexander's notice, when the latter—then Rector at Vienna—was appointed Superior of the American Mission. Father Rumpler, with some other priests and brothers, accompanied Father Alexander to America early in 1841 and arrived at New York on March 7th.

Father Rumpler remained in Baltimore for about a year, displaying his first fervor in the exercise of apostolic zeal. But in 1842 a more difficult and very thorny office was assigned to him. He was to take charge of the German church of St. Nicholas in New York, where the unruly spirit of certain prominent members of the congregation had become a source of vexation to the bishop. Father Rumpler, though young, acted as one invested with lawful authority, and by his energy, prudence and firmness won the support of the well-intentioned members of the parish. Through the latter he succeeded in organizing a new German congregation and building a new church under the title of the Most Holy Redeemer. Here he laid the foundation of the wide-spread apostolate of the Redemptorists in the Empire City. It was he, too, who built the humble little church of St. Alphonsus in Thompson Street, New York, which in after-years was replaced by the present large church. Marvellous was Father Rumpler's influence in New York. By his thorough learning and zeal he became known far beyond the limits of the German parish. Prominent non-Catholics, who became celebrated converts, sought his acquaintance, as Dr. Brownson, the late Father Clarence Walworth, and James McMaster, some of whom made the profession of Faith into his hands.

In January, 1849, Father Rumpler was appointed Superior of the House of St. Alphonsus in Baltimore and Master of Novices, as is already related in the main part of our history. Unfortunately by over-taxing his physical strength the good Father sank all too soon under the weight of his labors, and never regaining his mental faculties he died in New York, in the very convent he had founded.

REV. PETER L. PETIT,

Born, August 9, 1832; professed, July 20, 1857; ordained, March 21, 1863; died, April 15, 1865.—This young priest was born in Louisiana of humble French parents. Divine Providence guided his steps to the Redemptorist Fathers in New Orleans. He began to grow in religious fervor until, at last, he resolved to leave the world and consecrate himself to God, as a missionary priest, a Redemptorist. Though advanced in years, he did not shrink from the difficulties of classical studies and, at the age of twenty-six, he was able to enter the novitiate.

From the moment he crossed the holy threshold, he was firmly determined to strive after sanctity. With unremitting fervor he kept his resolution unto the end. After his profession, he surmounted with the same

firmness of purpose all difficulties connected with study, and at last had the great satisfaction of being able to offer the Most Holy Sacrifice. Meantime his constitution, otherwise strong, had been undermined by the arduous task he had so heroically undertaken, and a protracted sickness slowly carried him to the grave.

REV. JOHN GERDEMANN,

Born, January 5, 1840; professed, January 6, 1857; ordained, March 21, 1863; died, July 9, 1866.—Father Gerdemann's death, as well as that of his four companions who met the same untimely end in the waters of the Chesapeake, recalls one of the saddest pages of the history of the Redemptorist Fathers in America, and of the Annapolis community in particular. Elsewhere the awful event has been briefly told; hence a repetition of it would be superfluous.

Father Gerdemann, a native of Cumberland, Md., the child of good Catholic parents, had grown up under the fostering care of the Redemptorist Fathers in charge of the German parish of the place. He was talented, and promised to be an ornament to the Order. At the time of his death he taught Dogmatic Theology at Annapolis, besides rendering other service in the holy ministry.

REV. LOUIS CLAESSENS,

Born, November 23, 1827; professed, October 15, 1849; ordained, March 26, 1853; died, July 9, 1866.—The death of Father Claessens was lamented the more as he was better and more widely known. He had worked with great success not only as professor at Cumberland and Annapolis, but also as a missionary, and in parochial duties in various cities. In Detroit and Buffalo, where he had been stationed for some time, he was highly esteemed and beloved for his priestly virtues, especially for his extraordinary kindness. In gaining the confidence of hardened sinners, as well as of non-Catholics, he was eminently successful.

As an illustration one example may be cited. When stationed in Detroit, in July, 1861, Father Claessens used to go to St. Mary's Hospital from time to time, to instruct an American youth who had never been baptized, and had expressed a great desire to know the doctrines of the Catholic Church. It happened that another young man, Timothy Hurley,

lived in the same room with this convert, and had thus frequent occasion of listening to the Father's instructions. One day he came to Father Claessens and, with tears in his eyes, asked him, if he, too, could not be received into the Catholic Church. The Father answered that he could, as soon as he would be sufficiently instructed, and forthwith he appointed the days on which he should come to receive the instructions. During the time of his preparation, Mr. Hurley's sister came to pay him a visit, and having heard from him so many beautiful things about the Catholic Church, she also determined to embrace its teachings, and begged Father Claessens to be allowed to attend the instructions with her brother. Her request was willingly complied with.

After a few days, both children came to Father Claessens and presented to him their mother, who having seen the happiness of her children in the religion they were about to embrace, had no other ambition than to follow their example. In the midst of their joys these good children had but one solicitude, and that was how to induce their Father to embrace the truth with them. His prejudices against the Catholic Church were deeply rooted and he was, moreover, a member of rank among the Free-masons. Father Claessens told them to put their confidence in the Blessed Virgin, and to recite every day the rosary for his conversion.

Shortly after these events, Mr. Hurley arrived in Detroit, in order to see his family safely home. On learning what had happened, he became very angry with his son, and to Father Claessens he protested that his boy should never become a Catholic. On the appointed day, his wife and daughter made their solemn profession of faith. When the ceremony was about to begin, Mr. Hurley, much to the astonishment of all, entered the church and took a seat in the first pew. Before receiving their profession of faith, Father Claessens delivered a brief but cordial exhortation to the converts, which, together with the imposing ceremonies of baptism, made such an impression on the hitherto obstinate man, that he left the church sincerely and thoroughly converted. In the parlor of the convent he threw himself, in the presence of the whole company, at the feet of Father Claessens saying, amid sobs and tears: "Oh! pardon me, Father, for having resisted so long. Behold me now, entirely at your disposal. I had determined to go home to-morrow, I promise you now that I will not leave, until you have received me, too, into the Church. He kept his word, and was baptized with his son, by Bishop Lefèvre, in St. Mary's Hospital.

About a month after his departure from Detroit, Mr. Hurley wrote a letter to Father Claessens, in which he expressed his gratitude for the

benefits he had bestowed upon himself and his family. The daughter, later on, became one of the Ladies of the Sacred Heart.

No wonder, then, that the news of Father Claessens sorrowful death was everywhere received with unspeakable grief.

REV. JAMES BRADLEY,

Born, March 17, 1829; professed, November, 1853; ordained, October 28, 1855; died, July 10, 1866.—In Father Bradley the Congregation of the Most Holy Redeemer lost a valiant soldier of the Cross. From his boyhood he evinced that firmness of purpose which knew no compromise. Coming to America when still young, he frequented the public school. It so happened that he found some false statement in reference to the Catholic Church and the Pope in one of the books used in school. He carried the book at once to the Principal, declaring that it contained lies. All who heard him were astonished at the boy's courage. The book was thenceforth discarded.

The boy's desire was to consecrate himself to God in the ecclesiastical state, and Divine Providence helped him to overcome all difficulties. He was admitted to the diocesan Seminary of Philadelphia, but after reflecting on the dangers to which the secular clergy are exposed, the longing for the religious state took possession of his soul.

During a course of spiritual exercises given by the Venerable Bishop Neumann, he resolved to become a Redemptorist. He was readily admitted to the novitiate, where he excelled in fervor and regularity. What he was as novice, he remained as a student and as a priest. His stern and uncompromising principles may, at times, have given offence to those who did not know his sterling virtue, but he was the more dear to the Divine Redeemer, in Whose foot-steps he was resolved to walk. He was an indefatigable missionary, ready for every kind of work, however disagreeable it might be.

REV. FRANCIS XAVIER SEELOS,

Born, January 11, 1819; professed, May 16, 1844; ordained, December 22, 1844; died, October 4, 1867.—This saintly priest, Superior of the Annapolis house for two brief periods, was, above all, an ornament of the American province of Redemptorists. According to his own testimony,

he received the first impulses for virtue and piety from his truly Christian mother. The years of his studies, which he made at Augsburg and Munich, he passed without the slightest blemish. His great love of God and ardent desire to promote His glory and the salvation of souls led him first into the Congregation of the Most Holy Redeemer, and then to apply for the American mission. Without taking farewell of his kinsfolk, not even of his beloved mother, he left Europe, and arrived in the New World, April 18, 1843. He completed his novitiate in Baltimore, finished his studies, and was ordained.

Until May, 1845, he was attached to the community of St. James', where he already gave proofs of truly apostolic zeal. In the confessional he was indefatigable, winning the hearts of sinners by his extraordinary affability and kindness. In the pulpit, and particularly when giving catechetical instructions, his language was so persuasive, so full of heavenly unction, that his hearers never failed to derive spiritual profit. Such was the effect of his public discourses all through life.

In May, 1845, he was transferred to Pittsburg where his Superior was the venerable Father Neumann, afterward Bishop of Philadelphia. Besides F. Seelos, Rev. Joseph Mueller was then stationed at Pittsburg. These three men were such, that the Bishop, Right Rev. M. O'Connor, used to call them "The three saints of St. Philomena's." In 1847, Father Seelos was placed in charge of a few novices, as is intimated elsewhere. In 1851, he was made Rector of that community. During the nine years that Father Seelos labored in Pittsburg, he acquired the reputation of a saint, a reputation which rendered his name immortal, and with that of Father Neumann left a kind of sacred prestige in that place.

From Pittsburg, Father Seelos was transferred as Rector to St. Alphonsus', Baltimore, where from over-exertion in 1857, he fell sick. After a short stay at Annapolis, as mentioned in Chapter II. of this volume, he was appointed spiritual Prefect of the professed Students. The years of his prefecture may be considered the most important of his whole life. By word and example, he preached to the young men the spirit of self-denial and prayer, the love of study and true apostolic zeal. Most of his pupils imbibed under such a director that spirit which ever afterward made them staunch Redemptorists.

In 1860, Father Seelos' name was proposed for the episcopal see of Pittsburg, but his humility succeeded in averting a blow which seemed to him the greatest misfortune that could befall him. Other occasions, however, of practising humility presented themselves, particularly when, in

1862, he was removed from the office of spiritual Prefect of students. He was, then, to devote himself to the work of giving missions and retreats. In that sphere he again won the reputation of sanctity wherever he appeared. The Faithful, as well as the clergy in general admired his heroism, and proclaimed him the saint among the missionaries. No wonder that God's blessing accompanied him wherever he went.

In 1866, after being attached for a short time to our House in Detroit, he was transferred to New Orleans. He arrived there in September, 1866, and it was not long before his name became a household word among the Faithful of the three churches under the Redemptorists' charge. From far and near, people of every class and condition, rich and poor, old and young, learned and unlearned, men and women, came to make their confession, particularly general confessions, to that saintly priest. He was looked upon as a heaven-sent physician for the cure of every spiritual ill.

But F. Seelos' earthly career was soon to be terminated. On September 17, 1867, he took the yellow fever and, notwithstanding the most tender care lavished upon him, and the numerous prayers and offerings made for him, his life was not spared. Cheerful and contented as ever, he looked forward to his eternal reward. He died, while the brethren around his bed were singing at his request one of his favorite hymns to Our Blessed Lady.

REV. TIMOTHY GRIFFIN,

Born, July 14, 1843; professed, September 1, 1872; ordained, March 19, 1877; died, August 6, 1877.—Father Griffin, being advanced in age when he began his studies, applied himself to them with all the greater fervor. Both as a pupil of the Preparatory College and as a novice, and later in the course of his higher studies, he was a model of piety, regularity, fraternal charity, and humility. Toward the close of his theological course he began to show signs of ill-health, and during his second novitiate, whilst preparing for the active ministry, a premature death cut short his hopes.

REV. CONRAD BAIER,

Born, January 17, 1850; professed, September 1, 1872; ordained, March 19, 1877; died, September 21, 1877.—Father Baier's calling was somewhat extraordinary. Coming to America a poor young man, he applied to the Rector of St. Michael's, Chicago, for some suitable means of live-

lihood. In the course of conversation the Rector found that he had made classical studies, and that he would be only too happy could he continue them and become a priest. The modesty and straightforward mien of the young man pleased the Rector so much that he suggested to him the vocation of the Redemptorists, and asked him whether he was inclined to make a trial of it. Receiving an answer in the affirmative, he wrote to Father Provincial, who accepted young Baier as a pupil of the Preparatory College. Being examined upon his arrival, he was found to be talented and well advanced in the classics. Both as a novice and a student he was a model religious. His talent, his close application to studies, and his regularity, endeared him to his Superiors who hoped that he would, one day, become an ornament to the Order. But, alas! during his second novitiate, he was struck down by a fatal hemorrhage.

REV. LEOPOLD PETSCH,

Born, August 23, 1821; professed, November 13, 1843; ordained, July 26, 1846; died, June 20, 1882.—The life of this venerable religious may be summed up in these words of Holy Writ: “The path of the just, as a shining light, goeth forward and increaseth even unto perfect day.” (Prov. IV. 18.) Father Petsch was a native of Moravia, a province of the Austrian Empire. His childhood and youth were passed in innocence and piety. When he had completed his twenty-first year, he entered the Congregation of the Most Holy Redeemer, and took the vows at Mautern, where he also completed his theological studies. Even at that early age, he gave proofs of his solid, religious spirit, and particularly of that profound humility, which afterward became the most distinctive trait of his character.

America offered at that time a fertile field for the zeal and self-sacrifice of apostolic priests. Shortly after his ordination Father Petsch offered himself to labor in the far West for the most abandoned souls. In 1848, he and another Father came to America. His first field of labor was Baltimore, where the Redemptorists had charge of all the German Catholics within the city limits and far beyond. As our present systems of conveyance were then unknown, the pastoral care of the scattered flock entailed more than ordinary trouble and inconvenience. In October, 1849, Father Petsch was transferred to Buffalo, where he labored till April, 1851, from which time until May, 1852, he was engaged in Rochester.

During the following seven years, New York was the scene of his earnest apostolate. Four years he labored among the Faithful belonging to the

church of the Most Holy Redeemer, and for the next three years he had charge of St. Alphonsus' church in the same city. Here he displayed prodigious zeal. Immigrants found in him a guide and an adviser in the land of their adoption, and thus were preserved from the many dangers besetting their Faith. Men who had been strangers to religion for well-nigh a life-time, adventurers, and people of every description flocked to the little church; and after listening to the earnest exhortations of Father Petsch, resolved to forsake their evil ways. They were soon reconciled by him to God in the Sacrament of Penance. He exercised a marvellous influence over the hearts of all, even the most obdurate sinners; and, by his untiring efforts, he brought many to the mercy-seat of God. The confessional was the principal sphere in which Father Petsch, throughout his whole priestly career, exercised his indefatigable zeal, and won the greatest number of souls to God.

In April, 1859, he was removed to Baltimore. In 1861, he became Rector of St. Alphonsus' church in that city. In 1862, he was again transferred to New York as Rector. Three years later, we find him at Annapolis.

It was under him that the terrible drowning disaster took place which has been described in another part of this work. Words fail to give an adequate idea of the shock which Father Petsch sustained when the sad news was brought to him. He was crushed by sorrow. Staggering to his room, he locked himself in, to commune with his God and beg for strength in that trying hour.

To remove him from the scene of such grief, the Superiors sent him to Pittsburg, where he acted as Rector until 1871, when he was again appointed Rector of St. Alphonsus' Church, Baltimore. It was while stationed at this church, that he was called one intensely hot day to administer the last rites of the Church to a dying man. On his way he was overcome by the heat and, in consequence of this sunstroke, was brought to death's door. He recovered, however, but his health was never entirely restored.

In 1873, when Father William H. Gross, the Superior of the Mission Church in Boston, Massachusetts, was elevated to the Episcopal See of Savannah, Georgia, Father Petsch was made Superior in his stead. In Boston, he labored in his own quiet way, but the blessing of God was with him. His zealous efforts were confined chiefly to the sacred duties of the confessional. The numerous penitents who chose him for their spiritual guide, bear witness to the genuine apostolic zeal with which he administered this holy Sacrament.

On September 21, 1874, the first sod was turned for the foundation of the new church. It was Father Petsch himself who drew the lines, planted the stakes, and directed the laborers in the work of excavation. The new structure was completed, April, 7, 1878, and blessed by the Most Reverend Archbishop of Boston. On the following night, the inmates of the house were suddenly aroused by the terrible cry of "Fire!" The house was on fire, and some of the occupants barely escaped a most horrible death. Thus did good Father Petsch meet with numerous afflictions. This new disaster was a great blow to his already impaired health. For this reason he was allowed to resign his office in 1877. He was not the man, however, to take rest. He continued to labor until June 14, 1882, when he was forced to take to his bed. On the 19th of June, he was reduced to such a state of weakness that the physician declared he could not survive forty-eight hours. When the Rector questioned him as to what he would wish, he replied: "I want God." His thoughts were all directed heavenward. On June 20th, his soul passed to its reward. Such was the life of this humble son of St. Alphonsus.

REV. AUGUSTINE FREITAG.

Born, July 1, 1836; professed, May 27, 1857. ordained, March 21, 1863; died, July 26, 1882.—Father Freitag was born of Lutheran parents, whom he lost when still young. He came to America with the intention of becoming a Protestant minister. But God ordained otherwise. In Baltimore he happened to assist at a mission given by the Redemptorist Fathers, by which he was enlightened as to the truth of the Catholic religion. Obedient to the inspiration, he not only embraced the Faith, but wished to devote himself entirely to God's service. He was, at last, received by Father Provincial Ruland as a novice into the Congregation of the Most Holy Redeemer. From that moment he began to exhibit those virtues by which he distinguished himself throughout the remainder of his life: a lively faith and a most disinterested charity. He was one of the twenty ordained by Archbishop Francis Patrick Kenrick in 1863. Shortly after his ordination, Father Freitag had an excellent opportunity of displaying his zeal for souls among the sick and paroled soldiers in and around Annapolis.

Besides working in the holy ministry, he had charge of some branches of study, especially of Greek, which he taught the younger students then in Annapolis. In 1865, he was transferred to New York where, for the

first three years, he was stationed at the house of the Most Holy Redeemer, afterward, until 1869, at that of St. Alphonsus, whence he returned to Annapolis. From 1871 to 1873, being Rector, he was most solicitous for the adornment of the church. He furnished it with new and costly vestments and other articles pertaining to divine worship.

After leaving Annapolis, he was stationed first in Boston, and then at St. Alphonsus', New York, where he died. As a missionary, he was very zealous and full of charity. Indeed, his charity toward the abandoned sinner was that of a tender mother for her sick child. It may be mentioned that, when in Boston, he took delight in visiting the colony of Penobscot Indians, in Maine, whose hearts he won by his devotedness.—While still in the vigor of manhood, a slow sickness gradually sapped his strength and, after prolonged suffering, he died peacefully. The large concourse at his obsequies betokened the great esteem in which Father Freitag was universally held. May he rest in peace!

REV. JOSEPH HELMPRAECHT,

Born, January 14, 1820; professed, December 6, 1844; ordained, December 21, 1845; died, December 15, 1884.—To this Father, who so highly deserves of the American Province, having held the office of Provincial for twelve years, and that of local Superior for about twenty, more than an ordinary obituary notice is due. But this is not the place for even an extended sketch. We must, therefore, confine ourselves to a few traits of his useful career and striking character.

Father Helmpraecht was the son of a well-to-do family in Bavaria. He made his studies partly with the Benedictine Fathers at Metten, where the celebrated Abbot Boniface Wimmer was one of his preceptors, and partly at the University of Munich. Before completing his theological course, he applied to be received as a novice of the Congregation of the Most Holy Redeemer for the American Missions. Being accepted, he arrived in America, June, 1843, and made his novitiate and finished his studies at the old St. James' convent in Baltimore. There, too, he was ordained. He performed his first ministerial services in Baltimore until 1848, when he was sent to Buffalo as Superior, at the age of twenty-eight. His spirit of regularity, prudence, solid learning and piety justified his appointment. In 1854, he became Rector of the house in New York, which office he held until 1860. Only a short time, from 1860 to 1863, he again became a simple subject, and as such lived contented and happy. But in 1865,

as already related, he had to accompany the Provincial, Father DeDycker to Rome, whence he returned as the latter's successor.

The heavy burden and great responsibilities of the Provincialate, which he had to bear for four successive terms, made him only more humble and charitable. During those twelve years of office he had innumerable trials and sufferings, some connected with his office, others of a private nature. Some of them demanded more than ordinary courage and confidence in Divine Providence. But he bore everything with heroic fortitude. We refer only to the Annapolis disaster of 1866.

When relieved of the Provincialate in 1877, he was appointed Rector of St. Michael's, Baltimore, and in 1880 of the house of the Most Holy Redeemer, New York, where he had been Rector twenty-five years before. The Faithful of the parish, who had known him long ago, were delighted to see him back in his old position, but the good Father was worn out by cares and troubles. He sighed for the moment when he could again be a simple subject, a favor which he daily implored of Almighty God. God granted his desire. At the expiration of his three-years' term, another Father was appointed Rector, and Father Helmpraecht was free to endure in silent patience the torments of his protracted sickness. Like a true and genuine disciple of his Crucified Redeemer, he suffered almost without relief and comfort. Such had long been his desire. He wished to die within the Octave of the Feast of the Immaculate Conception, and to die with no one present. The Octave came, the 15th of December, 1884. It was past ten o'clock that night, when good Brother Lambert, his beloved infirmarian, said to him: "Well, Father, you are not going to die within the Octave, after all." Father Helmpraecht, in his native language, was heard to whisper: "Mother! Mother! Mother!" The "Mother" heard her faithful son. After some little time, he said to the Brother: "If you will leave me, I think I can sleep a little now." The Brother, to gratify him, withdrew from the room. Looking in a little later, he found Father Helmpraecht lying dead, as calm and composed as when he had last seen him. His words were fulfilled. All who were closely acquainted with Father Helmpraecht knew him to be a truly saintly priest and Redemptorist. It is, therefore, to be hoped that, at some future day, a lengthy biography of this holy man be published. James McMaster, the celebrated journalist, who knew the Father well, declared that he did not hesitate to invoke his intercession.

REV. HENRY C. DAUENHAUER.

Born, October 23, 1833; professed, December 8, 1856; ordained, March 21, 1863; died, July 19, 1891.—Father Dauenhauer belonged to the class of priests who do not distinguish themselves by the brilliancy of their talents, but by their staunch character, sound judgement, and energy of will in carrying out what they knew to be God's designs. He was born in the Rhenish province of Bavaria, and emigrated to America when a young man. In Rochester, where he settled with his relatives, he became a member of St. Joseph's parish, in charge of the Redemptorists. He and some other pious youths were drawn by God's grace to consecrate themselves to His service. Though somewhat advanced in years, Henry began to take Latin lessons from one of the Fathers. When he had made sufficient progress, he was received into the Novitiate. He took the religious habit on December 8, 1855, with seven other young men, two of whom were his companions of study. The following year he pronounced his vows. After completing his classical and theological course, he was ordained priest. When fully prepared for the holy ministry, he was assigned to St. Michael's, Baltimore. Here, by his mature and practical judgment, as well as by his steady character, he attracted the special attention of his Superiors who, in 1865, considered him fit for the office of novice-master. He justified the selection to such a degree that he retained said charge for twelve years.

Thirteen years later, he was again appointed to the same office, from which he was relieved only by Heaven. He was struck by apoplexy, of which he died. From 1877 to 1887, he had filled the office of Rector in Baltimore at St. Alphonsus' and at St. James' and, from 1887 to 1890, in Annapolis. Father Dauenhauer displayed for over twenty-five years that prudence and zeal for religious discipline, one of the great means by which religious institutions prosper. He was withal fatherly toward his subjects, making them happy in their vocation. He knew wonderfully well how to unite charity and kindness with uncompromising strictness. Hence, the numerous Fathers and Brothers who lived under him, either as novices or subjects, cherish his memory with the deepest love and gratitude.

REV. MICHAEL S. BURKE.

Born; February 11, 1837; professed, July 20, 1857; ordained, March 21, 1863; died, October 7, 1891.—Father Burke was born at Sag Harbor, Long Island, New York, and exhibited from his earliest youth those traits of character which rendered him beloved wherever he was known. Drawn by divine grace to the ecclesiastical state, he began his classical studies, and later on, becoming acquainted with the Redemptorist Fathers, his heart burned with the desire of becoming a missionary. As novice and student he was a model religious, and after his ordination, soon became a zealous missionary. Wherever he went, or where he was stationed to do priestly duties, his example preached as much as his apostolic zeal.

His love for the Congregation of the Most Holy Redeemer knew no bounds, and for this reason he appreciated his vocation above everything. In the various offices which he held in the Order, one time being Prefect of Students, one time Superior, and again Prefect of the Second Novitiate, he knew how to instil the same love of vocation into the hearts of those over whom obedience had placed him.

The latter years of Father Burke were marked by declining health. His ardent desire to labor was checked by various ailments, until at last he was compelled to give up his former activity. As related elsewhere, he finally sought the salubrious air of Saratoga, where he lingered, cheerfully and resigned to God's holy will, until a peaceful death united him to his beloved Redeemer and heavenly Mother.

Among the virtues which adorned the soul of this beloved Confrère charity may be called the most conspicuous. It was his peculiar characteristic, and made him an universal favorite, both among his religious brethren, and among the Faithful. By his self-sacrificing charity he overcame many a difficulty which might seem insurmountable. He always tried to defend others from unjust criticism, and was not easily capable of suspicion, so much so, that the evil-minded readily took advantage of his guileless simplicity and goodness.

As a good religious he loved retirement, shunned all useless intercourse with the world. Yet, when duty called him, he was ready to sacrifice his love for solitude and to devote himself, heart and soul, to the spiritual welfare of his neighbor, whether in the pulpit, or in the confessional, or otherwise, wherever his services were required. His tender piety was equally striking. He was most devout to the Blessed Sacrament and to the Mother of God, frequently giving utterance to these sentiments by

beautiful poems. For the edification of the reader we insert two specimens which, though short, are well calculated to convey an idea of Father Burke's spirit of tender piety.

To Murillo Picture of the Blessed Virgin and Child.

O Mother of the Child Divine
O Virgin ever blest!
What joy that lovely smile of thine
Awakens in my breast.
Thy radiant face—how pure and mild,
Replete with heavenly charms,
While gazing on thy holy Child,
Reposing in thy arms.
And Jesus seems to say to thee,
So grateful for thy care,
Ask, Mother, what thou wilt of Me,
And I will grant thy prayer.
Oh, ask for me, then, Mother dear,
That I may be forgiven,
That when I leave my exile here,
My home may be in Heaven.

To our Blessed Saviour.(1)

When I am dying, how glad I shall be
That the lamp of my life was burned out for Thee,
That sorrow has darkened the path that I trod,
That thorns and not roses were strewn o'er the sod,
That anguish of spirit full often was mine,
Since anguish of spirit so often was Thine.
O Jesus! my Saviour, how glad shall I be
To die with a hope of a welcome from Thee!

(1) This poem was found in Father Burke's *Horæ Diurnæ*.

REV. MAXIMUS LEIMGRUBER.

Born, April 9, 1820; professed, November 16, 1840; ordained, August 24, 1844; died, April 18, 1892.—Father Leimgruber received his early religious training in the Congregation at the time when the saintly Father Passerat, the Vicar General of the Order, by his spirit of prayer and self-denial, exerted that influence upon the members which made them ever afterward so eminent in solid virtue. He was a native of Württemberg, Germany. Being reared in country-fashion, he tried at first to learn some trade. But having no turn for such occupation, upon the suggestion of a pious aunt, he began his classical studies. But he found no peace until Divine Providence, as if by chance, allowed him an interview with a priest who, on account of sudden illness, was staying with that aunt. This priest was Father Martin Schoellhorn, a Redemptorist, who held the office of Master of Novices at Bischenberg, Alsatia. The outcome of the interview was that young Leimgruber entered the Congregation as a novice. His soul was now at peace. With sentiments of the most sincere gratitude, he embraced every opportunity to render himself worthy of so wonderful a calling. After a fervent noviceship, he completed his studies at Friburg, Switzerland. During his whole after-life, he considered it a special source of happiness to have made the close acquaintance of so many prominent and holy Redemptorists, and among them in particular, that of the late General, Most Rev. Father Nicholas Mauron, who was both his professor and spiritual prefect.

When in 1847, some Fathers were to be sent to America, Father Leimgruber offered his services. They were accepted and, on March 10, 1847, he and two other Fathers arrived at New York. His first field of labor was Baltimore. But he was soon ordered to Detroit, where only one Father and a single lay-brother formed the whole Community. Though isolated and thus deprived of the advantages of community-life, Father Leimgruber endeavored to unite strict observance with the greatest possible zeal for souls. In this way he not only endeared himself to the people, and to the children in particular, but remained as ever a fervent religious. In 1851, he was transferred to New York, where at that very time three promising young Fathers fell victims to their apostolic zeal. Father Leimgruber's strength soon began to flag, and Superiors found it advisable to send him to Rochester where, besides his other duties, he was charged with the spiritual direction of some students who were finishing their theological studies. In 1854, he became Rector of the house in Pittsburg, and

from that time, that is for the next twenty-three years, he filled the post of local Superior. He was Rector in New Orleans during the stirring times of the Civil War. His last appointment was Superior of the young community of St. Alphonsus', Chicago, which was organized in 1882. His government was that of a kind father, who knew how to compassionate the occasional shortcomings of his children. He was, nevertheless, zealous in keeping up regular discipline, of which he himself was a living example. His whole life was a life of faith, faith animated his every movement; hence, his apostolic zeal, his spirit of prayer, his abandonment to Divine Providence. He had the great privilege of remaining conscious and recollected in God up to his last breath. His gratitude for all divine benefits, and in particular, for that of his holy vocation, is apparent from the careful record he kept of his whole life, up to three days before his death.

REV. THADDEUS ANWANDER,

Born, October 28, 1823; professed, October 31, 1842; ordained, December 6, 1846; died, November 1, 1893.—Father Anwander is another of those Fathers that may truly be called pillars of the Congregation in America. His predominant characteristic was energy, which he displayed in all his undertakings. For him it was enough to know that a thing proposed tended to the honor of God, to the welfare of souls, or to the greater advantage of the Order, to prevent his resting until he had accomplished it.

He was born at Mindelheim, Bavaria. Before finishing his classical course, he followed the divine call to consecrate his life to God's service in the Congregation of the Most Holy Redeemer. He came to America as a professed student, January, 1845. After his ordination, he remained in Baltimore, where he already gave evidence of his zeal in promoting the welfare of souls. One instance may be mentioned. The little community of Colored Sisters, called the Oblate Sisters of Providence, had lost, by death their founder and protector. There was no one who would interest himself in their behalf, and even the Archbishop was prejudiced against them. Father Anwander, hearing of their distress, with the consent of his Superior, the venerable Father Neumann, went to the Archbishop and requested to be appointed the spiritual director of that Community. The Prelate at first showed himself unwilling; but when Father Anwander fell on his knees and begged to be allowed, at least to make a trial, His Grace could not refuse to give a blessing to his project. From that day the poor Sisters' institution prospered, and F. Anwander has ever since

been considered one of their greatest benefactors. His picture adorns one of their assembly rooms. Baltimore, Rochester, New Orleans, New York, Pittsburg, Cumberland, and Annapolis were the scenes of his unremitting zeal. During the time of pestilence, especially of the yellow fever at New Orleans, his anxious solicitude knew no bounds. At such times he completely lost sight of himself, and God strengthened him wonderfully.

It was he who, in 1871, prevailed on the Archbishop of Baltimore the Most Rev. Martin J. Spalding, to inaugurate that magnificent exhibition of Catholicity in honor of the glorious Silver Jubilee of Pope Pius IX. It presented a spectacle such as Baltimore had never before witnessed.

Whatever Father Anwander undertook, had to be done well; consequently, the buildings, churches, schools, and convents that he erected, are models of solid architecture and evidences of his practical judgement. It is due, also, to Father Anwander's powerful influence and energy that the present plan of education was introduced in this Province, as is mentioned elsewhere. Nor must we omit to mention his labors on the missions, where his zeal gained many a lost sheep. His activity for the benefit of others did not cause him to lose sight of his own soul. As a religious he was a man of prayer, strict regularity, and self-denial. His uncompromising principle was, that no one could be a happy Redemptorist unless he knew how to swallow bitter pills, that is, humiliations and contradictions. In all this, he proved himself a model. Thus the good Father labored up to the day of his death. Although afflicted with almost total blindness, he did not cease to share the labors of his brethren, both in the pulpit and in the confessional. On the eve of All Saints, 1893, he heard confessions until late at night. Next morning he was found dead in bed! Thus did Our Lord spare His faithful servant the terrors of a prolonged agony, by calling him straight from his labors to his heavenly reward.

REV. JOSEPH CUNNINGHAM.

Born, July 18, 1858; professed, August 2, 1880; ordained, March 7, 1885; died, December 1, 1896.—Father Cunningham, a native of Boston, made his classical studies at the Preparatory College, where he distinguished himself by his talent and earnestness. But his constitution was rather delicate. Hence, it was not surprising that, during the course of his higher studies, suspicious symptoms of sickness gradually developed. Yet his energy was such that his fervor in study or religious discipline never relaxed. After his ordination he even tried to take a most active part in the

holy ministry. Only when he became too weak, he retired and, with due resignation to God's holy will, prepared for his end.

REV. BERNARD ARANT,

Born, August 24, 1832; professed, March 2, 1857; ordained, June 2, 1860; died, May 1, 1897.—Father Arant became acquainted with the Congregation at Pittsburg. Both as a novice and a student, he exhibited extraordinary fervor. As a priest, he continued to be a model of zeal and regularity. During his latter years, he was much afflicted by bodily and mental ailments, in consequence of an apoplectic stroke. He died as a faithful son of St. Alphonsus.

REV. MICHAEL MUELLER.

Born, December 18, 1825; professed, December 8, 1848; ordained, March 21, 1853; died, August 28, 1899.—Father Mueller, who deserves so highly of the Annapolis church and convent, saw the light of this world in a humble village in the diocese of Treves, Germany. His early education was that of country-boys. On leaving school, he sighed for the priesthood. His holy desire was furthered by his admission to the gymnasium of Treves. In spite of all difficulties, he obeyed the voice of God calling him to the Congregation of the Most Holy Redeemer. At St. Trond, in Belgium, he made his novitiate and pronounced his vows, and then continued his studies at Wittem. There he imbibed that spirit of prayer which the saintly Father Passerat had left as a holy heritage.

In 1850, Father Bernard Hafkenscheld, the American Provincial, had visited Europe, and augmented his small number of apostolic laborers in America by the addition of several young Fathers and clerical students from the Old World. Among the latter was F. Mueller. He and his companions finished their studies in America, at Cumberland and Rochester, and were ordained by the venerable Bishop Neumann of Philadelphia.

Shortly after his ordination Father Mueller was sent to New Orleans. He did not stay long there, as the southern climate proved unfavorable to his constitution. In May, 1854, therefore, he was transferred to Cumberland, where the important office of spiritual Prefect of Students was entrusted to him. This was an evident sign that his Superiors placed great confidence in his solid piety and prudence. As Prefect he strove by word and example to inspire the young clerics with the spirit he had himself

imbibed in Belgium. After three years, that is in 1857, he was made Master of Novices and Superior at Annapolis. What he accomplished in that position has already been related at sufficient length.

In 1865, he was removed to Baltimore as Rector of St. Alphonsus, being, at the same time, Consultor of Father Provincial. Later on he was attached to the new foundation at St. Louis, Missouri, where, both as subject, and especially as Superior, he did much to relieve the house of its financial embarrassment. Father Mueller had passed a successful apprenticeship as financier at Annapolis, and he believed firmly that his bank, which was nothing else than Divine Providence, would never become bankrupt. He did not, however, lose sight of such human means as prudence would suggest, and which were within his reach. For the benefit of the "Rock-Church," as the Redemptorist Church in St. Louis is sometimes styled, he published pamphlets and books, and gave lectures in some of the larger cities, hoping by the proceeds to help his struggling Community.

At the time of the separation of the Provinces he was affiliated to the Western, or St. Louis' Province, and became, for one term, also, from 1877 to 1880, Rector of St. Michael's, Chicago. Later on, from 1884 to 1887, he was called back East and filled for three years the rectorship of St. Philomena's, Pittsburg. Everywhere Father Mueller displayed untiring zeal for the welfare of souls committed to his care, and for the maintenance of regular discipline.

One feature of his zeal for souls was his literary activity. Besides some smaller works, he published one in nine, and eight more in single volumes. Most of these works are intended for the laity, others for priests and especially for religious. He continued his arduous labors almost to the time of his death. It was only in the few latter years of his life that his health began absolutely to fail, although he could never be counted among the robust. It was permitted him to end his days at Annapolis, where he had erected an everlasting monument to his zeal and piety, and where, also, he had the consolation of celebrating the fiftieth anniversary of his religious profession.

REV. PETER ZIMMER,

Born, June 20, 1830; professed, December 8, 1854; ordained, June 6, 1857; died, October 26, 1901.—Father Zimmer was born in Echternach, in the Archduchy of Luxemburg. He studied at the Athenaeum of Lux-

emburg, where he became acquainted with the Congregation of the Most Holy Redeemer, founded in that city in 1851. Peter, however, had applied to be admitted for the American mission, so, after having begun his novitiate at St. Nicolas-du-Port, he sailed to America with two other novices in the summer of 1854. After his profession he finished his theological studies at Cumberland. Needless to say, he was a true religious, dead to himself and to the world. Of this utter self-denial he gave many striking proofs during his priestly career, and God permitted that, on more than one occasion, he should taste the bitterness of trials. Yet he never lost his peace of soul, but was always resigned and even cheerful.

Being a man of settled religious principles, zealous in maintaining discipline, a man of prayer and filled with zeal for souls, he was repeatedly appointed Superior, or intrusted with other responsible charges. For some time, he had charge of the Junior Students as Prefect, and from 1883 to 1890, he discharged the office of novice-master. He held the office of Rector at St. Michael's, Baltimore, at St. Joseph's, Rochester, and at St. Michael's, Chicago. The last mentioned term of office proved most painful to the tender heart of F. Zimmer, as the great fire occurred during that time. The office of Superior was to him nothing but a source of trial and mental anguish. Being a man of lively faith, he bore every cross heroically, rejoicing at the thought that he was thus permitted to walk more closely and securely in the footsteps of the Divine Redeemer. Toward the end of his life he was afflicted with serious bodily infirmities, which added to his greater merit. He died peacefully in the arms of his own brother, Brother Chrysostom, who had followed him into the Congregation to serve as a lay-brother.

REV. JAMES DOYLE,

Born, March 1, 1873; professed, August 2, 1893; ordained, December 21, 1899; died, November 6, 1901.—Father Doyle was the child of poor, but pious parents, who were members of the parish of the Redemptorist church in Boston. His mother died somewhat suddenly when he was attending the parish school. It was on that occasion that one of the Fathers, becoming acquainted with the distressed family, began to take special interest in little James, who, though young, showed a certain manly spirit. Being talented and pious, the boy manifested a great desire of becoming a priest and a religious. He entered the Preparatory College, where he distinguished himself both by his industry, proficiency and unaffected

piety. His manly character may be judged from the one fact that, during vacation, he sought employment to earn some money wherewith to defray his necessary expenses.

Having passed his classical course with distinction, he entered the novitiate, and from that day up to his death his sole aim was to become a worthy son of St. Alphonsus, a good Redemptorist. Great were in his regard the expectations of his Superiors and confrères. His piety, devotedness, zeal for saving souls, with his winning manners and mild, aimable demeanor seemed, indeed, to promise for him a most successful missionary career. But, alas! during the second mission—in the church of Our Lady, the Star of the Sea, Baltimore—he fell sick, and had to undergo an operation. The disease, however, being already too far advanced, the youthful missionary's apostolate was cut short. He peacefully expired in the arms of a loving confrère, who had assisted him to the last.

REV. MAURICE BONIA.

Born, August 2, 1864: professed, August 28, 1888; ordained, August 29, 1893; died, February 28, 1903.—Father Bonia, a native of Newfoundland, having made the acquaintance of the Redemptorist missionaries, soon conceived the desire of becoming a missionary himself. He made his classical studies successfully in the Preparatory College of the Redemptorist Fathers, at North East and, after completing his novitiate at Annapolis, he was professed in due time and promoted to the holy priesthood. From the moment of his entering college to that of his death, he was always the same earnest and steady student, religious, and priest. He thereby won the love and esteem of his Superiors, as well as of his fellow-students and confrères. His first station as priest was St. Patrick's Church, Quebec, whence he was removed to Annapolis in 1901. During the short time he was attached to this last community, he gave those incontestible proofs of his truly apostolic spirit that will never be forgotten by those who had the happiness of knowing him. His zeal was particularly striking in winning the hearts of non-Catholics favorably inclined toward Holy Church, of whom he brought a considerable number to embrace the true Faith. Hence, it may be imagined how deep the sorrow of the faithful as well as of his brethren when it became known that he was dangerously ill, and much more when the news of his death was announced.

REV. PETER CURRAN,⁽¹⁾

Born, June 20, 1865; professed, August 28, 1888; ordained, August 29, 1893; died, July 29, 1903.—Father Curran was born in New York. He received his classical education in the Preparatory College and, after his noviceship, he passed his theological course at Ilchester. His health was always more or less delicate, yet with unrelenting fervor he surmounted the difficulties arising from physical weakness. In spite of infirmity, he endeavored to render services in the holy ministry, and it was his greatest trial not to be able to share with his brethren the hardships of the missionary field. Heart-trouble checked his youthful ardor. His strength gradually declined, until a peaceful death put him in possession of his eternal reward.

DECEASED STUDENTS.

GEORGE REICHERT,

Born, July 30, 1837; professed, July 15, 1855; died, December 4, 1855.—This young man was remarkable for his innocence and piety. F. Hewit writes of him in 1857: "About two years ago, this saintly youth entered the novitiate at Annapolis, where his fragile and delicate constitution soon became the prey of consumption, with which he slowly wasted away until his death. George Reichert was regarded as a saint by every person who ever saw him. While yet a boy at the school attached to St. Alphonsus' Church in New Orleans, this elect child of grace was an object of veneration and love among the priests of the parish, his teachers, and school-fellows. It was enough to see him once serving Mass or praying before the Blessed Sacrament to be impelled to ask: 'Who is that angelic boy?' His countenance was regular and extremely pleasing, his figure slender and graceful, his whole exterior bore the impress of innocence, modesty, and recollection. His school-fellows had so high an esteem of his virtue that they never dared to say or do anything improper in his presence. In short

(1) This good Father was present in the sanctuary during the celebration of the Golden Jubilee.

he was a living image of St. Stanislaus Kostka, and one felt inclined to wish that like him he might be translated to heaven, in the purity and innocence of his early youth, before he had learned to know the wickedness of the world. He was esteemed a perfect novice and bore his long sufferings with exemplary patience.”

JAMES H. HARVEY,

Born, August 13, 1834; professed, December 8, 1854; died, November 26, 1861.—James H. Harvey was the son of a very respectable and pious family of Washington, D. C. From his childhood signs of his future vocation were displayed in his piety and love for religious matters. The holy priesthood was the goal of all his wishes. As soon as he was old enough, he was enrolled among the first pupils of St. Charles College. There he distinguished himself by his piety and application. Nor was he ignorant of the great value of humility which he already tried to practise with unaffected simplicity.

Meantime, his health became weak. He had to interrupt his studies, though he did not lose sight of his vocation. He felt attracted to the religious state and, on the advice of his confessor, he applied to the Jesuits for admission. This was, however, refused, on account of his ill-health. Having heard of the Congregation of the Redemptorists, he appealed without delay, to F. Rumpler. This wise discerner of spirits soon perceived the earnestness of the young man and, paying no regard to his physical condition, he recommended him for admission as a novice. F. Harvey was a model of regularity, and on the eventful 8th of December, 1854, he pronounced his vows. After his profession, he resumed his studies, but ere long he was obliged to lay aside his books, his sickness having turned into pulmonary consumption. Superiors did all they could to save so precious a life, but such was not God's will. After having spent his time principally in charity by attending to other sick confrères, an office for which he had asked that he might serve the Congregation in some manner, he rendered his pure soul to his Creator on November 26, 1861. His great motto was unalterable cheerfulness.

JOSEPH KAMMER,

Born, October 21, 1840; professed, March 19, 1858; died, January 17, 1863.—This young man became acquainted with the Redemptorist Fathers in Baltimore and conceived the desire of entering the Congregation. After

having made some studies he was received as a novice. But some time after his profession his health began to fail, and notwithstanding the Superiors' paternal care the career of this promising young man was cut short.

HERMAN KRASTEL,

Born, October 20, 1839; professed, March 25, 1859; died, February 27, 1863.—Like the foregoing, Herman was attracted to the Congregation by the piety and zeal of the Fathers in Baltimore. Though not gifted with brilliant talents, he attained by his earnest exertions the necessary proficiency in Latin. When received into the novitiate, he soon became a model religious, and remained such until his death, leaving behind the reputation of an exemplary life.

HENRY WUELLER,

Born, July 16, 1842; professed, October 15, 1859; died, May 10, 1865.—Henry was the child of pious Catholic parents belonging to the parish of the Redemptorists in New York. From childhood he was nurtured in piety and innocence. His early desire was to follow his uncle who was already a student in the Redemptorist Order. Having acquired the elements of the Latin language he was received into the novitiate, where, by his cheerfulness and simplicity, he soon became the favorite of both novice-master and fellow-novices. After his profession, he not only devoted himself earnestly to his regular studies, but, being possessed of extraordinary musical talent, he became organist and leader of the choir. With unremitting fervor he spent all his free-time in his favorite occupation, training his confrères singly and collectively in singing and in the usual rehearsals of the choir. Thus he sacrificed his strength for the benefit of his brethren until his will-power could no longer resist the rapid advances of pulmonary consumption. He died smilingly like a child in the arms of his mother.

JOHN BECKER,

Born, November 12, 1841; professed, August 1, 1860; died, May 29, 1865.—John Becker was a very promising student and most exemplary as a religious. In the course of his studies, he contracted a slow sickness which too soon terminated his edifying life.

JOHN KENNY,

Born, August 30, 1841; professed, January 16, 1860; died, July 9, 1866.—The melancholy end of Frater Kenny was doubly painful, because of his excellent qualities of heart and mind, and also because of the circumstance, that he was preparing fervently for Holy Orders. His Superiors cherished the brightest hopes of his usefulness as a future missionary.

The truly religious spirit which animated him must be traced to his home education, for in his family religion was the standard of life. One of his sisters was a Sister of Charity, stationed for many years in Norfolk, Va. His brother, who died some time ago, was a prominent and successful merchant of Baltimore. At his own expense, he had a magnificent church erected at Elkridge, Md., in memory of his beloved brother John.

JOHN RUNGE,

Born, July 11, 1841; professed, July 22, 1861; died, July 9, 1866.—This young man, another victim of the dire disaster, was a convert from Protestantism. He became acquainted with the Fathers at Pittsburg and, filled with the holy desire of embracing the vocation of a missionary priest, joined the Congregation of the Most Holy Redeemer.

JAMES BORK,

Born, April 25, 1846; professed, August 15, 1863; died, July 21, 1867.—He was a pupil of St. Mary's parochial school, Buffalo. His talent and earnestness soon attracted the attention of the Fathers, who seeing in him signs of a religious vocation, gradually prepared him for admission to the novitiate. In the course of his studies he was afflicted with a painful and lingering illness, which carried him to an early grave.

ADAM ERNST,

Born, January 18, 1844; professed, August 15, 1863; died, August 14, 1867.—Adam Ernst was the first fruit of the Chicago vineyard. Having frequented St. Michael's school, he became acquainted with the Fathers of the Congregation, and soon the desire awoke in his innocent soul to

belong to the same Order. After having received the necessary preliminary instruction, he was admitted to the novitiate. From the moment he entered the convent, he distinguished himself by his quiet, unassuming ways, his punctuality in small things, his unalterable serenity. As a student, he was remarkable for his close application to study and his unaffected humility, the characteristic of a true religious, and particularly of a Redemptorist fashioned on the pattern of St. Alphonsus. But too soon, alas! a treacherous and fatal disease blighted the hopes of Superiors and confrères.

JOSEPH STERN.

Born, October 12, 1848; professed, April 22, 1867; died, December 25, 1867.—This promising young man seems to have been called by the Almighty to the religious state in order to obtain, through his sacrifice and prayers, the conversion of his father, who was still a Protestant. On Christmas Day, 1867, the sick Frater heard the happy news that his Father had been received into the Church, and that he was to receive his first Holy Communion on that very morning. "How happy I am!" he exclaimed. "Now I can die as a missionary. I have converted my father!" Shortly after Vespers, surrounded by his brethren, he peacefully breathed his last.

AUGUST GROHMANN,

Born, July 14, 1840; professed on death-bed; died, November 19, 1868.—During his novitiate, Frater August was attacked by sickness. His main characteristic was great simplicity. He cheerfully embraced his sickness, and made a generous sacrifice of his life.

ANTHONY McCANN,

Born, April 20, 1844; professed on death-bed; died, March 15, 1874.—Frater McCann was a model both as a student at the Preparatory College, and as a novice at Annapolis. Genuine piety, disinterested charity, unfeigned humility were the main ornaments of his character. It was, therefore a great trial to his Superiors and confrères, when he fell a prey to his excessive fervor.

JOSEPH FUCHS,

Born, March, 30, 1851; professed, September 1, 1869; died, July 17, 1874.—Joseph Fuchs was born in Baltimore. Frequenting the parish-school, he became acquainted with the Congregation of the Most Holy Redeemer, and at an early age felt a desire of becoming a member of it. After the usual preparation, he was received into the novitiate. But while prosecuting his studies, his health began to fail, and he gradually wasted away.

NATHANIEL CLARKE,

Born, February 12, 1858; professed on death-bed; died, March 27, 1877. "Little Nat," as he was familiarly called, entered the Preparatory College at the age of twelve, with the high idea of following in the footsteps of St. Aloysius. His talents were fair, but his too delicate constitution could not support his ardent desires. In the Preparatory College he became so weak that Superiors despaired of ever seeing him enter the novitiate. At his earnest request, therefore, Father Provincial allowed him to be invested at the College, as if at the hour of death. But he rallied, and entered the regular novitiate. Overjoyed at the thought of belonging to God, he now wished to die as a novice, for he well knew that he could never become a missionary. The pious youth cherished but one desire, and that was to die on some feast of his Heavenly Mother. He was, in a measure, gratified, as he died during the octave of the Annunciation.

DECEASED LAY-BROTHERS.

VINCENT (*Columban*) HIGGINS,

Born, July 15, 1848; professed on death-bed; died, March 28, 1875.—This young man, though only a novice, was an ornament among the lay-brothers. From his early youth he was not only exemplary, but was yearning after a closer union with God. As soon, therefore, as he had embraced the religious life, his sole aim was to belong entirely to God,

and to serve his brethren. His constitution, however, being delicate, his health soon began to fail, and notwithstanding the care of Superiors he rapidly wasted away. Fully resigned to the will of God he never uttered a complaint, but even endeavored to render himself useful to the Community. He breathed his last in the peace of God.

CHARLES (*Linus*) EHNES,

Born, September 11, 1851; professed, March 19, 1878; died, December 22, 1878.—During his noviceship this Brother's health was already precarious. Nevertheless he was faithful in discharging his duties. After profession, however, he rapidly declined, and it seems that God graciously accepting his sacrifice wished to reward his good intention.

FRANCIS (*Benedict*) QUICK,

Born, May 10, 1857; professed on death-bed; died, October 7, 1880.—Brother Benedict, also, belongs to those whose good will is accepted by the Almighty. During his short career in religion, he plainly showed that he was in earnest.

BERNARD POLLMANN,

Born, September 29, 1810; professed, April 30, 1846; died, January 9, 1882.—Brother Bernard was one of the veteran Brothers of the American Province, being among the first that made their profession in this country. For nearly forty years, he worked faithfully in the various employments, assigned him by obedience, and at the same time edified his brethren by his piety and regular observance.

JOHN (*Isidore*) FERBER,

Born, August 24, 1814; professed, December 25, 1850; died, August 26, 1882.—Brother Isidore was one of those simple souls, unknown to the world, but great in the sight of Heaven. Born in Wespalia, he came to America when a young man, and made his livelihood as a carpenter. Being of a religious disposition, he felt within his soul the desire of serving

God more perfectly than he could do as a layman. The life of the Redemptorist Brothers attracted his attention. He applied for admission into the Congregation, which was readily granted.

As industrious as pious, he was selected as one of the pioneer brothers of the Annapolis community. Here he became most useful, on account of his trade, while edifying the Community and all who came in contact with him by his genuine piety and imperturbable cheerfulness. Later on, he served as porter for many years in the house of St. Alphonsus, Baltimore. He knew so well how to unite unaffected politeness with religious simplicity and modesty that he became an object of veneration to all who had frequent intercourse with the Community of that house. He used to delight in innocent jokes, which were so much to the point, that they amused every one. His whole character rendered him a typical lay-brother. At last, his health failed and, after enduring the ills consequent on such a state, he died rather suddenly, but well prepared.

BERNARD (*Antonine*) **HEIMEL,**

Born, November 4, 1860; professed on death-bed; died, November 25, 1882.—This young man is another flower which the Heavenly Gardener plucked at an early date. He was a pious youth, but of a delicate constitution. He died with cheerful resignation.

MARTIN BOERGERDING,

Born, November 9, 1850; professed, April 11, 1883; died, March 7, 1884.—Brother Martin was the son of pious parents, parishioners of St. James' Church, Baltimore. Having thus become acquainted with the Redemptorists, both he and his younger brother, Bernard, longed to consecrate themselves to God in the Congregation of the Most Holy Redeemer. The latter had entered before Martin, and died as a most exemplary student in 1880. Martin, like his brother fell a victim to consumption. His loss was much regretted both by his Superiors and confrères, as he was in every respect a most edifying lay-brother.

FREDERICK (*Pacificus*) **HAEHNER,**

Born, April 21, 1866; professed on death-bed; died, February 17, 1886. Although this Brother was but a novice who, by privilege, had made profession on his death-bed, two weeks before he died, he is deserving of a few special remarks. He was a convert, and scarcely baptized he came to

Annapolis. From the very first days of his entrance as candidate he showed a great love and zeal for his vocation, and for spiritual matters, and was always anxious to learn how to advance more and more. It could be seen how he strove to become master of himself. As long as he was able he was present at all the exercises. Consumption, however, was the gnawing disease that carried him away from this world. His whole family died of the same disease. Few days after his death a letter from Europe announced the death of his only brother. Pacificus died four days after his brother, who was most bitterly opposed to his becoming a Catholic and, especially, to his joining a religious Order. Thus it seems providential that the good Brother died so early, before he could become acquainted with the wickedness of the world and its dangers.—The same is certainly the case with so many religious who die young while they are still in their first fervor.

PETER (*Aloysius*) **REBER,**

Born, September 3, 1832; professed, September 1, 1870; died, January 29, 1888.—This Brother was a great sufferer, both physically and mentally. By his love of labor and his spirit of prayer and regularity, he always gave the very best example in the community.

MICHAEL (*Vincent*) **KIENINGER,**

Born, September 26, 1810; professed, October 15, 1866; died, June 21, 1888.—Brother Vincent belongs to those whom God has called at an advanced age. He was a simple soul, serving in simplicity of heart Our Lord and his heavenly Mother, whom he tenderly loved. In the morning of June 20, 1888, he had been at meditation and received Holy Communion, with the Brothers, and was, to all appearance in good spirits, when at about one o'clock, p. m., he was stricken with apoplexy, and expired twenty minutes later, fortified with the Sacraments.—Though feeble and worn out, he dragged himself to the exercises of the Community.

LEOPOLD FRIEDLE,

Born, November 15, 1837; professed, September 1, 1873; died, August 18, 1890.—Brother Leopold was a treasure among the lay-brothers. Quiet and unassuming, a man of prayer and recollection in God, an earnest and indefatigable worker, he was a model of obedience and humility, in one word, he was a saintly brother.

IGNATIUS UNSER,

Born, May 12, 1841; professed, April 11, 1883; died, November 2, 1890.— Brother Ignatius distinguished himself by his love of work. Being gardener, he met with an accident by which he injured his foot, Blood poisoning ensued and caused the good Brother's death.

JOHN (*Benno*) SEEGER,

Born, January 29, 1868; professed, February 15, 1892; died, March 17, 1894.—This young brother, a convert, gave the best hopes of being a model for others, being in every respect most exemplary. But an apparently slight accident resulted in lock-jaw, which caused his premature death, as has been related, page 80.

JAMES (*Anthony*) HABERMAIER,

Born, October 6, 1819; professed, April 15, 1869; died, September 2, 1895.—This brother had been married, and in that state was a staunch Catholic, a prominent member of St. Joseph's parish of Rochester. He served for many years as usher in the church and as such had always a sharp eye on the boys' behavior. After the death of his wife, he carried out his long-cherished desire of embracing the life of a Redemptorist brother. Being a first-rate tailor by trade, he rendered most valuable services to the community. For many years, he was connected with the novitiate, and had to attend to the various temporal wants of the young men. Brother Anthony was admirably suited for that position. It was in that quality that his name became, as it were, a house-hold word among the members of the Province, particularly among the younger ones, who had the benefit of his services during their novitiate. He was, indeed, a faithful servant of the Lord, a genuine Redemptorist brother, humble and industrious, pious and cheerful. His memory will, therefore, ever be held in benediction.

JACOB ENGEL,

Born, June 15, 1829; professed, March 2, 1857; died, September 9, 1895.— Brother Jacob was not only one of the first brothers that were stationed at Annapolis, but was equally remarkable for the sterling virtues which he exhibited throughout his whole life. Living only for God and for the

Congregation, he was both a man of prayer and an industrious worker. Tailor by profession, he discharged the duties generally connected with his trade; as well as those which require more than ordinary prudence, discretion and strict punctuality. At Annapolis, at Rochester and at St. Alphonsus', New York, where he was successively stationed he was porter and œconome, offices in which he deservedly enjoyed the unlimited confidence of his Superiors. Although he always rendered most valuable services to the Community he would never claim any prerogative, exemption or privilege, but remained the same humble brother until he breathed his last. He died at Boston, whither he had been sent from New York on account of his health.

JOHN (*Philip*) McISAACS,

Born, December 15, 1877; professed on death-bed; died, October 24, 1896.—This young brother was of weakly constitution, and died soon after his investiture, fully resigned, having been ailing for some time as candidate.

JOHN (*Hilary*) FROEHLICH,

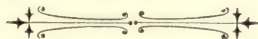
Born, January 13, 1818; professed, July 22, 1861; died, November 17, 1898.—Bro. Hilary's special line of usefulness was the pallet and brush, although he had received no training in the art of painting. He possessed great artistic talent, which he devoted to the profuse decoration of the churches, chapels and oratories of the Congregation. Besides painting, he performed generally at the same time the duty of sacristan, wherein he showed equal skill and activity. In his old age, though his mind had become somewhat weak, he did not wish to give up work.

JOHN SANDER,

Born at Landstuhl, Bavaria, June 9, 1840. He entered the Congregation of the Most Holy Redeemer in Buffalo, May 5, 1868. Thence he went to Ilchester, and later to Annapolis, October 17, 1868; pronounced his vows May 7, 1900, and died June 4, 1900. John Sander was the son of respectable Catholic parents living in St. Peter's parish, Philadelphia. The father was for many years, and up to the time of his death, employed in

the service of the church and the convent. The boy had, consequently, from his school-days much intercourse with the Fathers and Brothers of the Philadelphia community, and it seemed but natural that he should conceive an attraction for the vocation of a Redemptorist Brother. When he had attained the proper age, he applied to the Provincial, Rev. Father Helmpreaecht, for admission among the lay-brothers. Unfortunately, however, John had contracted when quite young, in consequence of a fall, a deformity, which led Father Provincial to deem it unadvisable to admit him as a Brother. To gratify, however, the ardent desire of the young man, Father Helmpreaecht advised him to join the Carmelite Fathers, who were then in Cumberland. He followed the advice, although with a sorrowing heart. He could not be happy among strangers, for such were the Carmelites to him; he wished to be with the Redemptorists. The only way to satisfy him was to allow him to become an oblate with the promise that he should pronounce his vows before his death. Although he would have preferred to be formally enrolled among the Redemptorist Brothers, he considered it a great favor to live among them as an oblate. It was a day of happiness when he found himself again with his *own* Fathers and Brothers.

Although only an oblate, John was as faithful and exemplary in every respect as a good Brother could be. Although not wearing the habit, he was in deed and truth a Brother, he was considered and respected as a religious both in and out of the community. Owing to the fact, that Brother John was in ill-health for over two years, and that he was rapidly failing, (dropsy had set in)—F. Rector assembled the Community at 9. 30 a. m. on May 7, 1900, and stated that he had the written permission from Most Rev. Father Superior General for Brother John to make his profession. Brother John then pronounced his vows and, having expressed his heartfelt thanks for the great grace, he declared that day the happiest of his life. He lived thirty-two years in the Congregation of the Most Holy Redeemer, which years, with the exception of about five months, he spent in Annapolis in various occupations,—but principally as Porter and Director of St. Mary's Church choir. At the Funeral Mass the church was well filled by those who came to pay a last tribute of respect to the good, faithful, and humble "Brother John" whom they knew and loved so well.



LIST

of

Superiors and Novice-Masters, with Number of members Invested and Professed.



Rev. Gabriel Rumpler, from April 1, 1853 to May 26, 1855, Superior and Master of Novices.

Number of *Novices invested* at Annapolis under Father Rumpler: 28 chorists, including one priest, and 4 lay-brothers.

Number of *Professed*: 19 chorists and 4 lay-brothers.

NB. Several brothers and one chorist made profession elsewhere.

NB. Of those chorists that took their vows three had been invested in Europe.

During the interval from May 26 to August 29, 1855 no Superior was definitively appointed, but, for a short time, Father Francis Krutil, and after him Father Michael Mueller were placed over the Annapolis community.—During this time one chorist took the vows.

Rev. Maximus Leimgruber, from August 29, 1855 to April 16, 1857, Superior and Master of Novices.

Number of *Novices invested*: 31 chorists and 9 lay-brothers.

Number of *Professed*: 25 chorists and 8 lay-brothers.

NB. Four chorists took the vows at Cumberland.

Rev. Francis Xav. Seelos, from April 16, to May 19, 1857, Superior and Master of Novices.

NB. Peculiar circumstances had occasioned a sudden change.

Rev. Michael Mueller, from May 19, 1857 to June 14, 1862. Superior and Master of Novices.

Number of *Novices invested*: 82 chorists, including 5 priests, and 13 lay-brothers.

Number of *Professed*: 57 chorists, including one priest, and 14 lay-brothers.

NB. Two chorists who had been invested at Annapolis during that period made their profession at Cumberland, and are *not* included in number given above.

* * *

In June 1862 the Noviate was transferred to Cumberland, where under Father Mueller, 12 chorists and 8 lay-brothers were invested, and 13 chorists, (including one priest) and 8 lay-brothers made profession.

Under Father Dauenhauer, who succeeded F. Mueller at Cumberland in August 1865, 7 chorists and 3 lay-brothers were invested and 2 chorists made profession.

During that same period (1862-1866) the professed students pursued their studies at Annapolis.

* * *

Rev. Francis Xav. Seelos, Rector at Annapolis from June 14, 1862 to September 1, 1863, and Prefect of the senior students until November 17, 1862.

Rev. P. Zimmer, Prefect of the junior Students from June 14, to November 17, 1862.

Rev. Gerard Dielemans, Prefect of Students, both seniors and juniors from November 17, 1862 until July 5, 1865.

Rev. Joseph Helmprecht, vice-Rector from September 1, 1863 to April 17, 1865.

Rev Leopold Petsch, Rector from July 5, 1865 to October 13, 1866.

Rev. Michael Burke, Prefect of Students July 5, 1865 to July 6, 1868.

From June 1866 to September 1868, both Novices and professed Students were at Annapolis.

Rev. Henry Dauenhauer, Master of Novices at Annapolis from June 8, 1866 to July 17, 1877.

Number of *Novices invested* under F. Dauenhauer at Annapolis: 94 chorists, including 3 priests, and 65 lay-brothers.

Number of *Professed*: 69 chorists, including 3 priests, and 31 lay-brothers.

Rev. Thaddeus Anwander, vice-Rector from October 13, 1866 to July 6, 1868.

Rev. Nicholas Jaeckel, Rector from July 6, 1868 to January 30, 1871.

Rev. Augustine Freitag, Rector from January 30, 1871 to January 30, 1873.

Rev. Henry Dauenhauer, Superior from January 30, 1873 to July 9, 1874, then Rector until July 17, 1877.

Rev. Nicholas Firle, Rector from July 17, 1877 to July 20, 1880.

Master of Novices from July 17, 1877 to August 7, 1883.

Number of *Novices invested*: 78 chorists, including 2 priests, and 47 lay-brothers.

Number of *Professed*: 49 chorists, including one priest, and 22 lay-brothers.

NB. One chorist made profession at North East.

Rev. Andrew Wynn, Rector from July 20, 1880 to June 6, 1884.

Rev. Peter Zimmer, Master of Novices from August 7, 1883 to June 20, 1890.

Number of *Novices invested* under Father Zimmer: 87 chorists, including one priest, and 45 lay-brothers.

Number of *Professed*: 88 chorists, including one priest, and 27 lay-brothers.

NB. 10 lay-brothers were invested, and 14 made profession at Ilchester, and one took his vows at Saratoga.

Rev. Augustine Mc Inerney, Rector from June 6, 1884 to June 18, 1887.

Rev. Henry Dauenhauer, Rector from June 18, 1887 to June 20, 1890.

Rev. Joseph Henning, Rector from June 20, 1890 to May 24, 1893.

Rev. Henry Dauenhauer, Master of Novices from June 20, 1890 to June 3, 1891.

Number of *Novices invested*: 8 chorists, including one priest.

NB. 8 lay-brothers were invested at Ilchester.

Rev. William H. Brick, Master of Novices from June 3, 1891 to May 24, 1893.

Number of *Novices invested*: 17 chorists, including 3 priests, and 8 lay-brothers.

Number of *Professed*: 27 chorists, including 3 priests and 4 lay-brothers.

Rev. John Lowekamp, Rector and Master of Novices from May 24, 1893 to November 26, 1894.

Number of *Novices invested*: 16 chorists and 11 lay-brothers.

Number of *Professed*: 11 chorists and 3 lay-brothers.

Rev. William H. Brick, Rector from November 26, 1894 to May 28, 1898.

Rev. Paul Huber, Master of Novices since November 26, 1894.

Number of *Novices invested*: from November 26, 1894 to April 1, 1903, 71 chorists and 45 lay-brothers.

Number of *Professed* during the same period, 53 chorists and 15 lay-brothers.

Rev. Joseph A. Kautz, Rector from May 28, 1898 to May 13, 1904.



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HISTORY OF THE Redemptorists
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